

The Missionary Intelligencer.

VOLUME XXIII.

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Address all correspondence to the Foreign Christian Missionary Society, Box 884,
Cincinnati, Ohio.



The man who teaches our missionaries the Tibetan language at
Batang, and his daughter.

FINANCIAL EXHIBIT FOR SEVEN MONTHS.

The following is the financial exhibit of the Foreign Society for the first seven months of the current missionary year:

	1909	1910	Gain
Contributions from Churches.....	2879	2599	*280
Contributions from Sunday-schools..	171	191	20
Contributions from C. E. Societies..	936	718	*218
Individual Contributions	591	734	143

Amounts	\$118,895.87	\$131,834.23	\$12,938.36
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Comparing the receipts from different sources shows the following:

	1909	1910	Gain
Churches	\$79,794.50	\$74,037.28	*\$5,757.22
Sunday-schools	1,488.30	1,612.45	124.15
Christian Endeavor	6,684.29	5,524.64	*1,159.65
Individuals	12,493.83	12,280.13	*213.70
Miscellaneous	1,992.95	4,454.73	2,461.78
Annuities	16,120.00	32,950.00	16,830.00
Bequests	322.00	975.00	653.00

Loss in *regular* receipts, \$4,544.64. Gain in *Annuities*, \$16,830. Gain in bequests, \$653.

*Loss.

It will be seen that we have been losing in the number of contributing churches, and also in the contributions from the churches as churches. Let us unite in a bold effort to change this record at once. Will you not see that your church sends an offering at once, if it has not already done so? If your church has sent a contribution will you not undertake to enlist another church? Send to F. M. Rains, Sec'y, Box 884, Cincinnati, Ohio.

EDITORIAL NOTES.

Please do not permit June to pass without sending an offering from your church.

The gain in the receipts of the Foreign Society for the month of April amounted to \$6,386.00.

It is not right to take money given for missions and use it for the current expenses of the church.

Over four hundred students have been enrolled in our Union Christian

College at Nankin, China. There is great need for additional buildings.

The Enmore church, Australia, gave \$750 for foreign missions last year, and proposes to give \$1,000 this year. George T. Walden is the minister in charge.

Some churches send an offering to the Foreign Society every month. Good habit. This should be the rule of every church that uses the "Duplex Envelope."



G. L. Bush, Pastor

Carrollton, Mo. This church will in the future support Miss Edeth Parker, Tokyo, Japan.

Theodore Roosevelt used every opportunity to visit mission stations while in Africa. He will no doubt have some interesting things to say on his return.

The only salvation for any church or for any Sunday-school or for any Christian man or woman is to get a vision of the world through the eyes of Jesus Christ.

Let it not be forgotten that it is the whole business of the church and the business of the whole church to give the whole gospel to the whole world, and as soon as possible.

It has been well said that God tries but does not forsake us. He puts our faith to the proof, but he does not and can not deny himself. He will honor those who honor him.

W. S. Hoyer has been the minister of the church at Beaver Creek, Maryland, for twenty-seven years. That church

has sent an offering for foreign missions every year since 1885.

No longer can a Christian apologize for missions. The time has come when the educated man who does not believe in missions should apologize for claiming to be a Christian.

Charles Pratt said: "The greatest humbug in the world is the idea that money can make a man happy. I never had any satisfaction with mine until I began to do good with it."

The church at Clinton, Ohio, enters the Every Member class. That is, every member of that church made an offering the first Sunday in March. J. H. E. Moxley is the minister.

It was in Rome that the Sunday-school forces perceived that no plan for the Sunday-school world work could be adequate which did not rest on the broad basis of missionary interest.

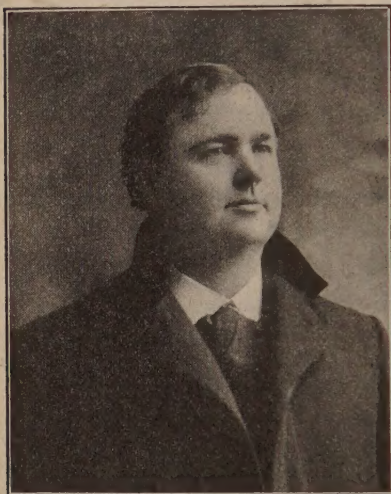
One missionary magazine tells of persons who had been reading it for fifty and others for forty years. These are the ones that can be depended upon for regular contributions for the work.

The Christian Endeavor Society of the Vine Street Christian church, Nashville, Tenn., requests the honor of furnishing the first room or ward in the new hospital to be built at Batang on the border of Tibet.

Marion Lawrance has said that the missionary spirit is the very life blood of the church. No church can live and thrive without it. No Sunday-school can prosper which endeavors to live within its own small compass.

Dr. Louis Klopsch, late editor of the Christian Herald, raised and disbursed

three and a quarter million dollars to relieve famine sufferers in different parts of the world. This money was expended in India, Cuba, and China.



G. W. Buckner, Pastor

Canton, Mo. This church has entered the Living-link rank of the Foreign Society. Canton is a center of large missionary interest.

The church at Norwood, Ohio, supports Mrs. J. C. Ogden at Batang, border of Tibet. They have recently collected a number of presents in the church for her and sent on by Dr. Hardy, who is just departing for that field.

J. Coop, of England, has made another gift of \$5,000 to the Foreign Society on the Annuity Plan. This is a total of \$16,690 he has given in this way. He has also given by direct methods for many years in a very liberal way.

The Vine Street church, Nashville, Tenn., recently ordained Dr. W. M. Hardy for the field at Batang, Tibet. They gave him a great farewell reception. Many valuable presents were

given him for his work by members of that church.

Earnest and believing prayer should be offered for the conference to be held in Edinburgh. This conference will consider almost every problem relating to the cause of missions. The speakers need to be guided into all the truth by the Spirit of truth.

The Euclid Avenue church, Cleveland, Ohio, recently tendered A. F. Hensey and wife a farewell reception on their departure for Africa, and gave them a number of valuable presents to aid them in their work.

If you permit June to go by without sending an offering for foreign missions it is not likely to send one this year. The vacation season will soon be here. The church will scatter and the missionaries and their work in many cases will be forgotten.

The Missionary Review of the World in a statistical table represents the Disciples of Christ as giving an average annual offering of four cents for foreign missions. The amount should have been thirty-seven cents. The mistake was made by the printer, and was not discovered by the proof-reader.

Korean Christians are praying and working for a million converts this year. God has done and is doing wonderful things in Korea. A quarter of a century ago Korea was a Hermit Nation. Korea is likely to be the first nation of modern times to accept the gospel.

At the recent Laymen's Convention at Peoria, Ill., our own Prof. H. T. Sutton, Eureka, Ill., gave a most remarkable address on "Missions, the Chief End of the Church." It was pronounced by many the strongest and

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most unique missionary address they had ever heard.

Dr. William Moore Hardy sails from San Francisco for Tibet on the 31st of May. It will take him about five months to reach his destination. Dr. Hardy is the son of J. W. Hardy, of Nashville, Tenn., and goes to take the place left vacant by the death of Dr. Z. S. Loftis.

Mrs. Dr. W. N. Lemmon and children are arranging to join Dr. Lemmon at Laoag, in the Philippines. They will be about six weeks on the journey. There is no American family in Laoag with whom Dr. Lemmon could live during the first year, as he had thought of doing.

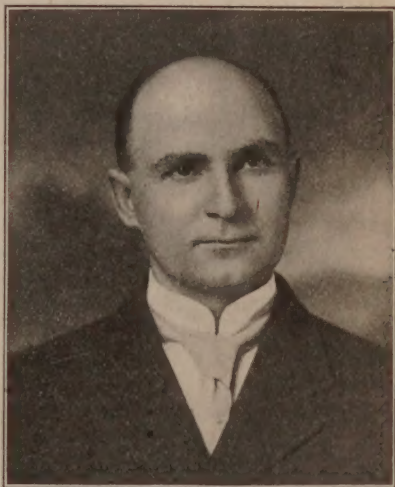
Under the impetus of the Laymen's Missionary Campaign and a National missionary policy, the Protestant churches of Toronto, Canada, increased their missionary offerings from \$200,000 in 1907 to \$363,000 in 1908. Then these same churches went up to \$400,000 in 1909.

The Bolte, has Meyer and Company, of Chicago, has just presented Dr. W. E. Macklin, of Nankin, China, with a \$600 gasoline lighting plant for his hospital. These people have become deeply interested in the medical and charity work which Dr. Macklin is so ably carrying on in China.

If you have not yet arranged for Children's Day, do not consider it too late. Many schools observe the day later in the summer. If you can not have the exercise, order the light-house missionary boxes anyway. Do not fail to let your Sunday-school participate in the offering for this great work.

G. W. Brown, who has been in Johns Hopkins University doing special work

while at home on furlough, has passed his final examination for the degree of doctor of philosophy. This degree will add immensely to his influence with the scholars and with the people of India. Dr. Brown is to be congratulated.



C. H. Bass, Pastor

Huntington, W. Va. This church now supports Mrs. A. F. Hensey in Africa.

An excellent little booklet entitled "Where Our Missionary Money Is Spent," has just been issued by the Foreign Society. Through word and picture the different kinds of missionary work are concretely shown. In brief form is given a survey of our many-sided work in heathen lands. The booklet is very convincing. Send for one.

George W. Brown is on his way to India, and Mr. and Mrs. A. F. Hensey are on their way to Monieka, Africa. They have been at home on furlough and are now ready to resume the work to which they dedicated their lives. Their associates will extend most cordial welcomes to them on their arrival.

Eugene Homan Faris, who was born at Bolenge, Africa, in 1904, died at Waco, Texas, Sunday, April 10, 1910. Mr. and Mrs. Faris were missionaries to Africa. He and Polly Dye, daughter of Dr. and Mrs. Royal J. Dye, are the only missionary children born at Bolenge, Africa. Thousands will sympathize with Mr. and Mrs. Faris in their great loss.

The reports of the Edinburgh conference will fill nine volumes of from three to four hundred pages each. These nine volumes can be had for four dollars. Those who wish to order this monumental work should send their names and the money to Mr. W. Henry Grant, 156 Fifth Avenue, New York City.

The Foreign Society has recently received a gift of \$600 on the Annuity Plan from an aged sister in Kentucky. This money goes toward enlarging the school property in Shanghai, China. The friends of the work will be glad to learn that the \$6,000 has been raised to buy the additional property for the Shanghai school. This was greatly needed. The money had been promised for several years.

The income of the Foreign Society has been multiplied by five in the last seventeen years. Is it a thing beyond reason that gifts of the Foreign Society and the foreign offerings of the C. W. B. M. should go from \$500,000 to \$2,000,000 a year in the next ten years? We do not think so. Our people are just catching the missionary vision. Great things are before us.

Warneck says that it is an historical fact that modern foreign missions have produced and are producing magnificent results: a fact which can not be gainsaid even by those who have little sympathy with missionaries or mission operations. Thou-

sands, nay, millions of heathen in the most diverse stages of civilization have renounced idolatry and entered into fellowship with the living God.

"Besieged" is the word to express the unprecedented demand for Children's Day orders which have come pouring into the office of the Foreign Society. We will miss our guess if at least 4,000 Sunday-schools do not observe the day, and we are expecting the offering to look something like \$100,000! That will bring the combined Children's Day offerings for the thirty years up to more than one million dollars.

In the death of Supreme Judge David J. Brewer of the Supreme Court of the United States the cause of world-wide missions lost a helpful and distinguished friend. His parents were foreign missionaries at the time of his birth. He was born at Smyrna, Asia Minor, in 1837. He was active in the management of the American Board (Congregationalist), and often made addresses before great missionary gatherings.

The published report of the great Missionary Congress recently held in Chicago will be a rare missionary volume. All the proceedings and every address of the convention will be printed in it. It will be a large book, and almost invaluable in your missionary library. It may be ordered direct from the Laymen's Missionary Movement, No. 1 Madison Avenue, New York. The price until July 1st is \$1 per volume, postpaid.

Preparations are being made to begin the building of the new mission structure at Matanzas, Cuba. Melvin Menges, our missionary there, writes that an American has been secured to superintend the erection of the building. The new plant will cost \$10,000

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and will satisfy a long-felt want in that field. Both the missionaries and the native members are very happy over the prospect of a good home for the church and work.

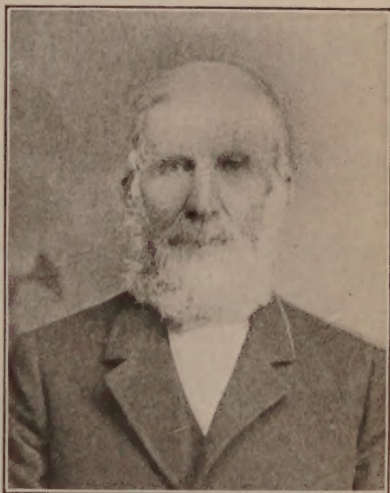
The World Conference on Missions is to be held in Edinburgh, June 14th-24th. This conference will be unlike any other ecumenical conference ever held. It will be a conference of experts. Commissions have been at work for two years preparing reports on great topics. These reports will be presented to the conference, and will be considered. The conference is not an authoritative body, and will not vote on the questions that will be discussed.

Let no one fear that the heathen fields are being strictly parcelled out, and that our forces are going to be handicapped in entering new fields. We have said that our people ought to assume at least 25,000,000 heathen people as our task of evangelization in this generation. We surely ought to accept no less than that number, but only our own inability will confine us to that number. There are almost one billion heathen people entirely unreached as yet.

Prince Yun, of Korea, made a very happy and telling speech at the Chicago Missionary Congress. He is a noble Christian man and believes ardently in the redemption of his own land through Christ. He said: "We need your hustle and hope and life; you need our quiet and contemplation. Give us Christianity and we will give back to you a Christianized peace and contemplation. If you do not give us Christ in the East, we will give you a blasting life and philosophy."

Bishop Charles P. Anderson said in his address at the Chicago Missionary Congress: "The greatest triumphs of

Christianity were when the church was one. We are wasting more money by our overlapping in America than would evangelize the whole world in this generation. It is not what we can give up, but what we can give to secure unity. Christ-like disciples can not stay apart. Christ for the whole world and the whole world for Christ, is forcing us together."



Jonathan Sanders

Of Nebraska, who has just given \$500 for foreign missions. He is 82 years of age, and has been a faithful Disciple for 56 years.

A medical missionary for Monleka, Africa, has not yet been found. The Society was permitted to open work at Monleka because it was understood that a medical man would be a member of the staff. The Commissaire has made large promises of assistance if a medical missionary is sent. His outfit and traveling expenses and salary are provided; the one thing necessary is to find the man. Ten thousand times ten thousand prayers should go up before God that the man needed may be forthcoming.

There should be no thought of anything but an advance this year. Last year the churches did fairly well, but fewer churches gave than gave the year before. No church gave beyond its ability. Few gave as the Lord prospered them. The first year of the new century should be signalized by a marked increase in the contributions and in the number of contributors. The Laymen's Movement and the increase in numbers and in wealth should all combine to swell the income of the Society to respectable proportions.

Hermon P. Williams, who did such good work in Vigan, in the Philippines, has been obliged to resign on account of the condition of his health. He is 'not an invalid, but his physicians agree that it would be very unwise in him to return to the tropics at the present time.



It may be that after a year or two he will be in perfect health. If so he will gladly take up his work in the Philippines again.

Ex-Vice-President Fairbanks, who has just returned from a circuit of the globe, testifies as follows to the work of foreign missions: "I wish to express my profound admiration—it goes beyond mere respect—for the workers in the great missionary fields. I have seen many a work. I have seen the rich abundant harvests they have gathered and are gathering. They are evangels of a new order of things. They are doing much to knit the people together, and have earned their right to the gratitude of mankind for their noble self-sacrifice."

It is believed by those best qualified to judge that the union of the Disciples, the Presbyterians, and the Meth-

odists in educational work in China is a long stride in advance. It is proposed to unite in medical work also. The property of each society is safeguarded; no compromise of convictions or of principles has been made or is desired. Instead of several weak and struggling schools Nankin will have one of the best institutions of learning in the Orient. The missionaries are jubilant and thankful for what God has wrought.

We do not believe anything more significant has happened in our foreign work than the projecting of the union university at Nankin, China. This is an exhibition of practical Christian partnership in which we should all rejoice. Our mission fields are teaching the followers of Christ in the homeland many good things in the necessary unity of Christ's followers. While this step at Nankin is not organic union of the three religious bodies interested, still it is an exhibition which will go a long way towards making fuller unity possible.

"The Living Christ and Dying Heathenism" is the name of a book by Johannes L. Warneck. The author was a missionary among the animistic heathen of the Indian Archipelago for many years. This book is the outgrowth of his experience while in that field. Nothing more suggestive and illuminating has appeared for years. Dr. Warneck has given the world a philosophical and psychological discussion of what is the essential element in the gospel message that overcomes and conquers heathenism. Revell is the publisher; the price is \$1.75.

The churches in New South Wales gave \$2,618 last year for foreign missions; this year they are aiming at \$3,000. Every church in that State made an offering. In ten years the

membership of the churches has more than doubled; the average offering has nearly doubled. It has been decided to open work on another of the New Hebrides Islands. One man and his wife have turned over their property to the Society, and agree to serve without salary if the Society will support the native teachers and furnish a motor boat with which to visit the other stations.

The delegates from the Society to Edinburgh are the following: Mr. and Mrs. J. G. McGavran, Dr. Mary T. McGavran, Mr. and Mrs. O. J. Graininger, and G. W. Brown, all of India; Mr. and Mrs. A. F. Hensey, of Africa; R. E. Hieronymus, J. H. Garrison, A. W. Taylor, W. S. Lockhart, Edgar D. Jones, C. C. Morrison, Mrs. E. M. Bowman, Albert Schwartz, Errett Gates, and A. McLean. Others were invited but could not go. Nearly half of the delegates are missionaries who are either on their way home on furlough or on their way back to the field. All attend at their own charges.

The following is an extract from a letter of Bishop Bashford relative to the University of Nankin: "Nankin University is now fairly launched with twelve foreign professors, twenty-four Chinese professors, and twelve additional Chinese tutors. You will see that such an institution would make a fair showing in America. I think with this organization we can lead the government higher institutions in Nankin for the next Twenty-five or fifty years, and can compel the Chinese, as they establish schools, to cast the higher education which they offer largely into Western molds and possibly in some measure into a Christian mold."

The Laymen's Missionary Convention in Boise, Idaho, was an eye-opener. The city was not in the itin-

erary, but the Boise men took hold of the thing in such dead earnest that the laymen's team of speakers was obliged to go there. The entire town was canvassed for the convention. Twelve hundred men sat down at the banquet. The governor, the mayor, and an ex-governor were at the head of things. All the business houses were closed during the banquet. There were twenty per cent more delegates from the city than male members in the Protestant churches. The governor, who was not a church member, united with the Congregational church the following Sunday.



P. J. Rice, Pastor

El Paso, Tex. This church has become a Living-link in the Foreign Society, and will support its own missionary on the foreign field.

The American Board was the first missionary society organized in America. Next October this board celebrates its centennial. The receipts for the first year amounted to \$999.52; for the last year, \$947,163.25. This year special efforts are being put forth to raise one million dollars. The American Board has been blessed with hav-

ing great men and women to work under its auspices. It can point to such names as Judson, Newell,ingham, Scudder, Goodell, Coan, Wheeler, Chandler, Parker, Gulick, Tyler, Hamlin, Bliss, Wheeler, Greene, Gordon, Pitkin, and others almost equally renowned. All the other societies in America have profited by what the American Board has done, and their heartiest congratulations will be given at the time of its hundredth anniversary.

Houston (Texas) made a wonderful record following the Laymen's Missionary convention there. A ten days' canvass was projected and missionary subscriptions were made as follows (with the gifts of each religious body for last year):

	1909	1910
Methodists	\$2,318	\$10,975
Baptists	1,792	5,000
Presbyterians, South...	1,434	6,015
Christian	786	2,000
Episcopalians	565	3,200
Presbyterians, North...	295	768
Congregationalists	23	150
	<hr/> \$7,213	<hr/> \$28,108

Our own people have but two churches, and one of them is very small. They made the largest per capita offering.

Miss Alice Spencer, of Indianapolis, writes as follows concerning the Missionary Intelligencer: "I enjoyed the last number of the Intelligencer very much, especially the picture of the little Shelton girls from the borders of Tibet. I also enjoyed the pictures of the other children published in the last number. This number was the most interesting of any number I have read. Please tell us more about the children of our missionaries and the little ones of other lands. Perhaps the children can influence us to be more liberal in our missionary giving

than anything else. It is my humble opinion that by just such pictures and incidents concerning their lives as you have published, without connecting them with an appeal for money, much good will and can be accomplished." We always appreciate such words of cheer and even those of criticism concerning the Intelligencer. Thus we are helped to get out a better magazine. If you like the magazine, write us. If you have any suggestion to make, let us know.

A Good Man Gone.

Dr. J. F. Davis, formerly of Portsmouth, Ohio, died at Baldwin, Ga., April 24, 1910, in the Christian Orphanage, the institution to which he de-



voted so much time and financial aid for the past five years. He was buried at Portsmouth, where he lived so long and did so much good for the church. He gave \$5,000 toward the building there.

He was a Life Director of the Foreign Society, and one of the best

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friends it ever had. All told he gave not less than \$25,000 to support its work. He gave also liberally to the American Society and other worthy enterprises.

He administered upon his own estate. Dr. Davis was in his eighty-second year. May the Lord raise up a host of other successful and generous business men to follow in his footsteps.

Summer Conferences of the Young People's Missionary Movement.

Any one who has ever attended one of these delightful and instructive conferences will never forget the experience. The aim is to train leaders of mission study classes and all other forms of missionary activity in connection with Sunday-schools, young people's societies, and other church organizations. The inspirational and practical are combined so that the training may be well rounded and wholesome. These conferences are held at delightful places so that it is possible to combine vacation and edification.

Seven of these summer conferences will be held during the summer of 1910. Besides the Southern conference to be held at Asheville, July 1st-10th, the following conference meeting places and dates are announced: Lake Geneva, Conference Point, Williams Bay, Wis., July 1st-10th; Whitby, Ontario, July 4th-11th; Knowlton, Quebec, July 12th-19th; Sunday-school, Silver Bay, New York, July 14th-21st; General conference, Silver Bay, New York, July 22d-31st; Rocky Mountain, Cascade, Colorado, August 3d-12th.

It is hoped that many of our pastors and young people may attend some of these conferences. Address all in-

quiries to Stephen J. Corey, Box 884, Cincinnati, Ohio.

Enlarging the Work.

There is a growing missionary interest among our churches in Australia. In a recent letter from Theo. B. Fischer, the organizing secretary of our work in that country, he says:

"Things foreign missionary are gradually forging ahead in the land under the Southern Cross, and this year is a record year in finance, £2,611 being received for the year. We have just decided on a further forward movement. For some years past a mission has been conducted among the South Sea Islanders, on the Island of Oba, which is only fifteen miles away from the Island of Pentecost, where we have a very successful mission under Brother and Sister F. G. Filmer. This Oba mission has been worked by a Mr. and Mrs. Purdy, and fifty schools have been established, taught by sixty teachers, and about 1,000 are attending the schools and nearly 500 are baptized believers. The mission has been conducted on the Faith principle, but the committee formed for that purpose have decided to hand the mission over to Mr. and Mrs. Purdy on account of the lack of financial support. Mr. and Mrs. Purdy, who have both been received into the Church of Christ, offered the mission to our Foreign Missionary Committee on certain conditions, and our committee have secured this great work, which in the future will form part of our own work in the South Seas. We are delighted at this further extension of our operations.

"THEO. B. FISCHER,

"Organizing Secy."

Cheltenham, Victoria, Australia.

March 23, 1910.

LIVING-LINK CHAT.

The church at Carrollton, Mo., becomes a Living-link and will in the future support Miss Edith Parker at Tokyo, Japan. G. L. Bush is the minister.

The church at North Yakima, Washington, has decided to become a Living-link in the Foreign Society. Morton L. Rose is the minister.

The church at Pleasantville, Ia., and Marion County expect to enter the Living-link rank in June. H. C. Hurd is the minister at Pleasantville.

The High Street Sunday-school, Akron, Ohio, Frank Root superintendent, hopes to raise \$600 on Children's Day to support Miss Eva May Raw, Nankin, China. Her parents are members of that congregation.

The First church, Birmingham, Ala., hopes to reach the Living-link rank this year. A. R. Moore is the minister. H. G. Braxton is the chairman of the Missionary Committee. A sys-

tematic canvass is being made of the whole church.

The Laymen's Convention at Peoria, Ill., greatly stirred the churches of that city. Our own Central church and the Second church have decided to raise at least \$700 for foreign missions. W. F. Turner is our minister. The Second church is only a few months old.

The church at Liberty, Mo., will in the future support Dr. Paul Wakefield as their Living-link missionary. This is a new recruit to the Living-link rank. He recently spent a Sunday with the church to the great delight and profit of all. R. Graham Frank is the minister.

J. J. Evans, Sacramento, Cal., writes that the Sunday-school and church expect to become a Living-link in the Foreign Society on Children's Day. The church has been supporting a missionary through the C. W. B. M. The congregation was greatly stirred by the Laymen's Convention.

RINGING TESTIMONIALS CONCERNING THE LAYMEN'S MISSIONARY CAMPAIGN.

It Lined Up the Men.

I am so glad you wrote me about the Laymen's Missionary Movement. It helped me to line up my men and have some of them, at least, catch the inspiration and get a new vision. The people of this part of the country shall always think more of foreign missions because of this convention. It seemed that every mention of Christian Union was greeted with applause.—Walter M. Jordon, Butte, Mont.

A Demonstration of Practical Unity.

The Laymen's Missionary Movement is convincing the men of America that the world can be evangelized in this generation, and that they have the most important relation to that magnificent program; that it is Christ's will and plan, and our work as his loyal men. The great commission is being accepted as never before.

The movement is convincing the men of America that they ought to

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work in unison, even unitedly so that economy and efficiency may characterize their efforts. Incidentally, they are foretasting the joy of union in Christ. The Savior's prayer for the union of his people is being emphasized as never before. It is not difficult to predict the result of this. The mission fields are leading in practical union and we will follow.

The movement is attracting large numbers of the most influential men of each city and placing them before their community as earnest followers of the Master. This is so evident that the newspapers can not fail to take notice of the movement. Thus the missionary cause is being advertised as never before.

It means, in addition, that the Spirit of God is being given possession of multitudes of the active, brainy, practical men of this country as never before. This is a great time in which to live. With the men of our churches consecrated, spiritualized, and unitedly determined upon the conquest of the world for Christ, who can question the outcome?—Eli H. Long, M. D., Buffalo, N. Y.

Greatly Increased Offerings.

The Laymen's Missionary Convention recently held in Kansas City has had a remarkable aftermath. Most of the churches have doubled, tripled, and quadrupled their gifts for missionary propaganda. At our own church we have doubled, and I think our other churches will make the same record.

All this, to say nothing of the added spirit that has been put into our missionary work. Most of the churches, in making their member-to-member canvass, have increased very substantially their Current Expense funds.

To see such a great mass of men together for so altruistic a purpose as the Missionary Cause was a revelation to the thorough-going business

people of Kansas City, and I have no doubt the effects of it will be lasting.
—Burris A. Jenkins, Kansas City, Mo.

It Has Dignified Missions.

The men of the churches are beholding a vision and finding an inspiration to service in the defense of the Faith and in the universalizing of its dominion, such as the world has not seen from the Crusades down to our own day. The Laymen's Missionary Movement, culminating in the great Congress in Chicago, has appealed to Christian men, and met with a response from them in a manner wholly unexampled in modern times.

The man in the pew has come to a consciousness of himself in this new relation, akin to that of the men behind the guns, or that of the captains of industry—masters of men, princes of achievement. He is called upon to perform a great task, which he feels is suited to his capacity and dignity. World-wide evangelization in this generation is in its business aspect like the digging of the Panama Canal: a colossal enterprise but exactly fitted to and worthy of American manhood.

The Laymen's Movement ought to be especially welcomed by the Disciples of Christ, because at home it is realizing Christian union in the only practical way to accomplish that end, and abroad it furthers the extension of the kingdom on the basis of the Scriptures and of them alone.—Frederick A. Henry, Judge of Circuit Court, Cleveland, Ohio.

A New Era in Missions

The Laymen's Missionary Movement is the most significant enterprise in the kingdom of God within the last fifty years. It was a great day in the history of the church when the women turned their faces toward the heathen world and organized their boards for foreign missions. It marked a new

epoch in Christian activity when the students set themselves to the same great task, and organized the Students' Volunteer Movement. But it seems to me the very heavens are vocal with angel songs in these days when the stalwart business men of America and England are marshaling the brain and enterprise and industries of the world to do service for our common Lord. I believe this great movement is being used of God—

1. To emphasize the fact that every man needs Christ, whether he dwells in darkest Africa, with no knowledge of him; or in Christian America as a nominal church man.

2. To offer the only enterprise of the church that is great enough to challenge the devotion and energy of the twentieth century business man, who thinks in world terms along other commercial lines.

3. To give the true vision of the only purpose for which Christ can use the church to honor and glorify him.

4. To furnish a worthy basis for the union of all God's people. Not an intellectual assent to any set forms of belief, but a union of service, that the world may believe, and believing have life through his name.—L. W. McCreary, St. Louis, Mo.

A Wonderful Uplift.

The past month has witnessed one of the most successful conventions ever held in Sacramento. The visiting laymen who had charge of the

meeting put a new emphasis on this mighty enterprise, and a new vision of world service came to the members of our churches. Every church received an uplift. Such an impression of a world-duty is now resting upon the Christian men of our city that none will be content with past standards of service. It will be the aim of churches in this Northern District of California to raise \$30,000 this year instead of \$10,000, the amount raised last year.

As for our own church, lasting good was done. We have been rejoicing in the fact that we were supporting a missionary on the foreign field, and we were thinking that this was about all we could do. But a few of the men took the initiative, and now our church board has decided that we should support another missionary. The first Sunday in June, Children's Day, is the time designated for the consummation of the purpose. About half the money is in sight, largely from those who have already given to foreign missions. A committee has been appointed to canvass the members of the church and try for a contribution from every one. There is no doubt that the amount, \$600, will be reached that day. This will give us a most worthy place among our very best churches engaged in this most laudable enterprise. No man is able to measure the reflex influences of this forward step.—J. J. Evans, Sacramento, Cal.

EDITORIAL.

THE GREATEST OF ALL MISSIONARY CONVENTIONS.

We believe nothing less than "greatest" will fitly measure the significance of the National Men's Missionary Congress held in Chicago, May 3d-6th. Those who were privileged to attend will never forget the wonderful days spent together in this great gathering. We believe this congress will mark a new epoch in foreign missionary work. Let us justify the use of the term "Greatest."

First. The meeting was the greatest in attendance. There were 4,146 registered delegates. This was the largest company of people ever gathered in a continuous missionary convention. The registration fee was \$5, and those who came were in dead earnest.

Second. The delegates were all *men*. This was the feature of the congress which marks its striking significance. Never before had a great national company of men gathered to consider the cause of world-wide conquest for four days. One will never forget the sight of those 4,000 men gathered in the Auditorium day after day. Even the fourth gallery was occupied. Strong, manly, eager-faced men they were. Men of all walks and professions. Lawyers, bankers, preachers, doctors, journalists, farmers, merchants, capitalists, professors, and men in the humbler walks of life. Governors of States were there mingling with the throng. Governor Stubbs, of Kansas, who was called to the platform unexpectedly, made one of the most telling speeches of the convention. Vice-President Fairbanks was present and spoke. Missionaries from all lands were there with tears of joy in their eyes because of the awakening world-consciousness of the Church. Every State in the Union was represented, and every Protestant body in America.

Third. The convention was the greatest in enthusiasm. How the spontaneous applause from that multitude of Christian men stirred the heart! Sentiments advocating the most heroic self-sacrifice received constant applause. Big prophecies, big plans, big campaigns, big victories, big gifts were constantly met with the greatest enthusiasm.

Fourth. And perhaps this was the greatest feature of all: Christian unity was advocated and applauded in almost every session. From the opening speech, by Bishop Anderson, of the Episcopal Church, to the closing session, the necessity of the unity of God's people was proclaimed. The address of Robert E. Speer on Foreign Missions and Christian Unity was historic. He did not plead for simply fraternity and federation on

the foreign field, but for the organic union such as is typified by the Son's union with the Father. All through the convention the advocacy of Christian unity carried the delegates to the highest pitch of enthusiasm.

Fifth. This meeting was the greatest ever held in the matter of the work proposed for the Churches. A National Missionary Policy was adopted, shaping America's share in and responsibility for the world's evangelization. This remarkable policy is printed in this issue of the *Intelligencer*.

Words fail to express the impressions made by this wonderful gathering of Christian men. We all departed from the final session feeling that a new era had been born in God's conquest of the world for Himself. It was fitting that the convention closed with the Hallelujah Chorus, sung by two hundred of Chicago's choicest singers.

A NEW MISSIONARY AIM FOR THE DISCIPLES OF CHRIST.

We trust you will read with care the resolutions adopted by our delegates to the Chicago National Missionary Congress. We believe that a new era will dawn for our foreign missionary work if the spirit of these resolutions gets hold of our people. It was the unanimous feeling of the delegates that our missionary giving must be set in a higher plane: that we must have a heroic ideal before us to inspire us to better things. The heart of the resolutions is embraced in these words: "*We recommend that our people assume at least twenty-five million heathen people as their share to be evangelized in this generation, and in order that this end be realized raise \$2,000,000 a year for foreign missions and have one thousand missionaries in heathen lands.*" We believe that this is no fanciful goal to be set before our people, but that it is entirely possible of realization and ought to be reached by us. The reaching of this aim would only mean an average of about \$1.50 per member from our people. The Northern Presbyterians have resolved to bring their offerings to foreign missions up to \$6 per member, and are planning to evangelize seventy-five million heathen people in this generation. Surely we can not undertake less than has been proposed. To be sure, it may take years to reach the goal, but we believe we can not afford to set a lower standard before our brotherhood. Our people are coming to be a rich and prosperous people. We need higher ideals of endeavor to save us from selfishness. A big, manly, statesman-like challenge will meet with response. Our men are awakening; let us place a high and worthy aim before them. Too long the foreign missionary work has been associated with pennies and dimes. Let us speak of dollars and millions of dollars. We believe that a systematic campaign among our really missionary churches, to raise the average contribution to foreign

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missions to at least \$5 per member, would meet with a hearty response. Such an offering would only mean an average of ten cents a week! Can we put the great cause for which Christ gave his precious blood on a lower plane than that?

Let us accept cheerfully the new watchword. Let us preach and teach and pray for \$2,000,000 a year for world-evangelization, and God will give us our desire.

A CHANGE IN POLICY—AND WHY.

Year after year the Foreign Society has been sending out new missionaries and opening new stations. Every step in advance was taken in what was believed to be the leading of Providence. The open doors were never before so numerous and so inviting; the need of reinforcements was never before so great as now. But it is necessary to change the policy of enlargement which was followed from the beginning. Those already on the field must be housed and properly equipped before others can be sent out. At the present time there is need of \$112,000 for buildings—homes, chapels, schools, and hospitals. The need is urgent and should be met. The workers will be seriously handicapped till these buildings are provided.

Since the organization of the Society the most pressing need was that of men. Until the present year the Society could say that it had never been obliged to refuse the services of any man who was qualified for an appointment. The prayer that was offered to the Lord of the harvest was that he would raise up and thrust out workers into the harvest. That prayer was answered. Workers were sent out. Now the need is for suitable buildings and other equipment for the men and women who have volunteered and are now in the service.

It would seem to be an easy thing for a great people to contribute the money needed. There are single congregations that have built houses of worship that cost that much and more. No one has been impoverished by what has been done. There are men among us whom the Lord has blessed who have large amounts for homes for themselves. If the money needed is not forthcoming it is not because of inability, but because of a lack of willing minds and liberal hearts. It would be a great thing for the kingdom of God if some church or some individual or a combination of churches or individuals would undertake to give the funds that are needed to erect these buildings.

Until these buildings are provided the committee in charge of the work feels that it can not consistently send out any new workers. The most it can hope to do is to keep the staff at its present strength. For the present condition no one is to blame. The work has grown more rapidly than the faith and the gifts of the people. Many churches and many members of

many churches have not been living up to their privileges. If they had done so there would be no need of calling a halt in the recruiting stations. There is nothing so expensive as success; it is the success that the Lord has given us that makes the buildings already alluded to necessary. Had there been no success there would be no need of buildings and other equipment.

The receipts have grown from year to year. But rapidly as they have grown, their growth has not kept pace with the increased demands upon the treasury. Last year the steamship "Oregon" was contracted for and built. The "Oregon" is now in Africa or nearing Africa. The "Oregon" is indispensable to the growing work on the Congo and Bosira. But the "Oregon" has cost the Society twenty thousand dollars. Had the "Oregon" not been needed, that money could have been used to provide some of the buildings needed in the other fields. Every call is an evidence of the loving favor of our God, and a call from him to increase the number and the size of our gifts.

The present situation should lead those who have enough and to spare to come to the help of the Lord. There are scores and hundreds who are abundantly able to provide the funds needed for one of these buildings. In this the first year of our new century there should be such an outpouring of gifts as would astonish the world and such as would meet every need and such as would honor and please Jesus Christ our Lord.

A VISIT TO ALL THE FIELDS.

The Board of Managers and the Foreign Society in convention assembled in Pittsburg voted unanimously to send F. M. Rains to visit the fields in which work is being carried on under its auspices. It is fifteen years since President McLean made a tour of the world to see the work and the workers, and ten years since Secretary Rains visited Japan and China for the same purpose. These visits enabled the management to know more about the condition and the progress and the needs of the different stations. Because of them the missionaries know more about the conditions at home. The native workers and the Christians and the children in the schools and in the orphanages were greatly cheered and helped by seeing these men.



F. M. RAINS.

The leading societies send out deputations from time to time. Some societies arrange for a visit from some one connected with the Mission Rooms once in two or three years. The Methodist Episcopal Church has its missionary bishops; in addition they assign American bishops to the different fields for four years; these bishops spend half their time on the fields

and half at home. In this way the missionaries and the managers are kept in touch all the time. This arrangement has been found of the greatest value to the work. The Government of the United States finds it profitable to do the same thing. The Secretary of War visits the forts about once a year. Two Presidents thought it worth while to visit Panama to look over the work there and to understand the conditions under which the work is being done.

It is believed by the missionaries and by those best qualified to judge that the visit of Secretary Rains will give a great impetus to the work at home and abroad. The knowledge he will gain will give pith and point and force to his appeals when he returns home and resumes work in the Mission Rooms. The Executive Committee will be able to act more intelligently and more wisely because of this visit and the information he will get from personal contact with the missionaries. He will learn much that can not be learned by correspondence.

Mr. Rains will leave San Francisco about the first of August. He expects to touch at Honolulu, then go on to Australia, then to India, then to the Philippines, then to China, then to Japan, then to Africa by way of Korea and Russia and Germany and Belgium. Prayers for his health and efficiency and safe return will be offered continually.

COMMANDER PEARY AND THE ESKIMOS.

Speaking of the Eskimos, Commander Peary says, "To Christianize them would be quite impossible." He tells us that the cardinal graces of faith, hope, and charity they seem to have already. They are healthy and pure-blooded; they have no vices, no intoxicants, and no bad habits—not even gambling. Does Commander Peary know that men who had none of the cardinal graces, and who were vicious and criminal, have been Christianized? Does he know that a great traveler known in history as Paul spoke of men who once were idolaters, fornicators, adulterers, effeminate, thieves, covetous, drunkards, revilers, extortioners, and said, "But ye were sanctified, but ye were justified in the name of the Lord Jesus and in the Spirit of our God?" When Commander Peary affirms that it is quite impossible to Christianize the Eskimos he affirms what he does not know to be true, and what is not true; he shows that he is ignorant of the Scriptures and the power of God. When Commander Peary tells us what he did as an explorer he is entitled to respect, for he speaks with authority; when he turns theologian and dogmatizes, his readers have a right to shake their heads in doubt and to call for the proof. Peary the explorer is one man; Peary the uninformed dogmatist is quite another.

Commander Peary hopes that nothing will be done to civilize the Eskimos. He tells us that he has given them the best materials for their

weapons, their harpoons and lances; the best of wood for their sledges; the best of cutlery, knives, hatchets, and saws for their work, and the cooking utensils of civilization; he has given them repeating rifles, breech-loading shotguns, and an abundance of ammunition. He taught them, so he says, some of the fundamental principles of sanitation, and the care of themselves, the treatment of simple diseases, of wounds, and other accidents. He thinks their civilization should stop there.

But why go so far and no farther? Are the Eskimos men or brutes? If they are rational beings having no vices and having all the cardinal graces, why should they not have all that the most advanced nations can give them? Commander Peary gave them all he could; he could not give them what he did not have, and he does not wish any one else to supply what he lacked. Dr. Pinkerton used to maintain that savagery was better than civilization; he did that in sport. Commander Peary maintains this proposition for the Eskimos in sober earnest and expects to be believed because he nailed the Stars and Stripes to the Pole. Is Christianity, then, a mistake after all? Would the world be better off if Jesus Christ had not died on the tree? Would a return to the condition of the Eskimos be a step forward?

Commander Peary informs us that the Creator placed these pure-blooded people in their own peculiar habitat, and the Commander is convinced that the Creator is wiser than the missionaries. It is clearly his opinion that the missionaries would do the will of God if they did not interfere with these people. Does he know, or does he not know, that our Lord had these people in mind in his latest recorded utterance? He told his apostles that they should be his witnesses . . . to the uttermost part of the earth. These are they beyond any question.

The vitiated half-breed stock of South Greenland and the west coast



Sunday-school class of Cuban girls taught by Mrs. Sue Menges at Matanzas, Cuba.
Mrs. Menges stands at the right.

of Baffin Bay to whom Commander Peary refers are what they are, not because they are civilized, but because they are only partially civilized. What they need is not less civilization, but more. They need the gospel which is the power of God unto salvation unto every one that believes.

Commander Peary may have reached the northern axis of the earth; no doubt he did. For that feat he deserves all honor. But when he enters a field of which he has no knowledge and talks on a subject of which he is as ignorant as an Eskimo, he is on a plane with other men. When a scientist turns theologian, he is liable to make as many and as great mistakes as a theologian does when he turns scientist.

WHAT CHILDREN'S DAY DOES FOR THE CHURCH.

It is difficult to estimate the rare influence of a great altruistic day like this upon the Church. Its lines of spiritual influence extend into every channel of Church activity. There are, however, a few striking things accomplished by this great annual missionary festival that ought to be recorded in the mind of every church worker.

First, Children's Day deepens the spiritual life of the Church. Spirituality has its source in love, and love is the dominant note in this great missionary day. Just so sure as people's heart-strings are tied up to the helpless ones across the sea, just so sure are they linked to the people across the street and around the corner. One can almost feel the changed atmosphere in a church after a great, happy, unselfish Children's Day service and offering.

Second, Children's Day educates the Church on the subject of missions. We doubt if all other combined agencies have done more in our brotherhood to break down prejudice and make missions a matter of course than this Sunday-school day. The man who can sneer at missions after the glad public participation of the boys and girls in this great work is a fit subject for missionary work himself. Children's Day has created a stable, steady, missionary atmosphere everywhere. Tens of thousands have given their first offering to the work across the sea through this service. A child with the missionary passion started on Children's Day will always be missionary.

Third, Children's Day develops missionary leadership. Almost every preacher among us under fifty years of age received his first missionary inspiration in the Sunday-school festival for foreign missions. We doubt not that if the roll of missionaries was called, nearly every one would declare that his or her first inspiration for the foreign field came through Children's Day. No one can grow up in a Sunday-school where this great day is regularly observed and not go out biased for world-conquest for Christ.

Fourth, Children's Day cultivates true benevolence. The very foun-

tains of genuine unselfish giving are reached on the first Sunday in June. Giving for the support of the local Sunday-school, while commendable, is not by any means the highest type of giving. It is giving for the support of the school which serves the pupil, and is in a measure, therefore, selfish giving. But when the pupil gives for the unseen millions across the sea, the acme of unselfish bestowment is reached. We earnestly hope that the time will soon come when the Church will make the Sunday-school expense a part of its regular budget. Then the gifts of the pupils can all be directed toward benevolence. This step will mark a new era in missionary education.

Fifth, Children's Day has a large part in the missionary offering of the Church. The gifts of our churches would be pitifully small if it were not for the splendid gifts of the Sunday-schools. Children's Day reaches a wide constituency of givers that the Church itself never touches. The continued offerings of our Sunday-schools, since the beginning of Children's Day, is nearly one million dollars. The offerings of 1910 will no doubt take the total beyond that point. It is confidently expected that the Children's Day offerings this year will reach \$100,000.

The ways in which Children's Day aids the Church are legion: the above are but a few of the most evident.

RESOLUTIONS ADOPTED BY DELEGATES FROM THE CHRISTIAN CHURCH AT THE NATIONAL MISSIONARY CONGRESS, CHICAGO, MAY 3-6, 1910.

We recognize in the Laymen's Missionary campaign a movement called of God to hasten the coming of the reign of Christ in all lands. We rejoice in the spirit of fraternity and Christian service which it engenders. We most cordially endorse and recommend its great aim—the evangelization of the world in this generation—to our own brotherhood. We believe that it is a movement both for evangelization and toward Christian union, giving emphasis to the essentials of Christianity and disregarding the non-essentials which separate the people of God. We believe that this great movement will cause the co-operation and practical union found imperative in the foreign fields, to react for closer fellowship among the religious bodies at home and tend to bring about organic, Scriptural union, for which the Disciples of Christ have contended for a century.

We therefore hail the movement as a herald of the reign of Christ, and pray for the accomplishment of its glorious end.

Believing that our own people should be at the front in this great movement, and that our missionary work should be placed on a higher and more heroic plane,

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It is the sense of this body—

1st. That the Disciples of Christ should accept at least twenty-five million people as their share of the non-Christian world to be evangelized in this generation, and to this end adopt as their watchword and aim \$2,000,000 a year for foreign missions and one thousand foreign missionaries.

2d. That each church in our brotherhood be urged to adopt a definite missionary policy including the following characteristics:

- A missionary pastor.
- A missionary committee.
- A missionary Bible school.
- A missionary Christian Endeavor Society.
- A program of prayer for missions.
- Systematic missionary education.
- An every member canvass for missions.
- The weekly offering for missions.

3d. That every delegate attending this congress, and also those having attended the various Laymen's Missionary Conventions, should use every means in their power to disseminate and perpetuate the influence of this remarkable campaign. To this end we recommend that each delegate use all possible opportunities to reach the constituency of his district.

4th. It is the further sense of this body that both our Foreign Society and our local churches should aid in every possible way the future inter-denominational campaign of the Laymen's Missionary Movement, to the end that every district and church shall be reached by the appeal for the world's evangelization in this generation.

5th. It is also the sense of this body that these resolutions should be given wide publicity in our papers and that they should be presented before our National Convention at Topeka for endorsement.

FORM OF BEQUEST.

I will and bequeath to the Foreign Christian Missionary Society of Cincinnati, Ohio, the sum of \$....., and the receipt of the Treasurer of said Society shall satisfy my executor.

Signed,

CONTRIBUTED ARTICLES.

SOME FRUITS OF FOREIGN MISSIONS.

JOHANNES L. WARNECK.

Foreign missions yield manifold gifts to the Christendom that promotes them; they fructify its spiritual life, quicken its various energies, and provide new outlets for Christian love; they help us to understand the ways of God with the nations at a time when Christian churches, enfeebled by age, have almost entirely forgotten the guidance of their youth: from their most prosperous fields they make clear to the Christian churches their ever new duties, viz., that of being educators of the nations and not self-complacent coteries of the elect. When the home flowers are yielding little, missions gather fresh honey for theology. They may also render service to the home church by setting forth in large, unmistakable letters the quickening powers of the gospel. Not that Christianity needs to be supported by any apologetic of that sort. But not unfrequently its professors need to be lifted to a higher platform, whence with clear vision they may no longer confound what is incidental and secondary with what is essential, and see great and small in their due proportions. The grandeur of mission work corrects the spiritual perspective of a faithful church.

MISSIONS AN ESSENTIAL PART OF CHRISTIANITY.*

It can not be too deeply felt that to St. Paul the reconciliation of men with God is inseparable from the reconciliation of man with man. The atonement with God that is not an atonement among men he would not own. A peace with God that leaves us content that Hindoos and Japanese and Africans should not be of our religion is a false peace. A Christian who is not really in heart and will a missionary is not a Christian at all. Missionary effort is not a specialty of a few Christians, though, like every other part of Christian life, it has its special organs. It is an essential never-to-be-forgotten part of all true Christian living and thinking and praying.

The missionary obligation of the Church depends, no doubt, chiefly on the command of Christ, "Go ye and make disciples of all the nations." But it is made intelligible when we realize that Christianity is really a catholic religion, and that only in proportion as its catholicity becomes a reality is its true power and richness exhibited. Each new race which is introduced into the Church not only itself receives the blessings of our religion, but reacts upon it to bring out new and unsuspected aspects and

* Bishop Gore.

beauties of its truth and influence. It has been so when Greeks and Latins and Teutons and Kelts and Slavs have each in turn been brought into the growing circle of believers. How impoverished was the exhibition of Christianity which the Jewish Christians were capable of giving themselves! How much of the treasures of wisdom and power which lie hid in Christ awaited the Greek intellect, and the Roman spirit of government, and the Teutonic individuality, and the temper and character of the Kelt and the Slav, before they could leap into light! And can we doubt that now again not only would Indians, and Japanese, and Africans, and Chinamen be the better for Christianity, but that Christianity would be unspeakably also the richer for their adhesion—for the gifts which the subtlety of India, and the grace of Japan, and the silent patience of China are capable of bringing into the city of God.

Come, then, O breath of the Divine Spirit, and breathe upon the dead bones of the Christian churches that forget they are the evangelists of the nations, that they may live and stand upon their feet, an exceeding army, an army with banners.

UNION IN EDUCATIONAL WORK IN CHINA.

C. S. SETTLEMYER.

For between three and four years the three missions in Nanking that have advanced school work—the Presbyterian, the Disciples of Christ, and the Methodists—have been talking and planning on a union school. The

reasons for desiring this union in educational work have been many, but the chief ones have been financial and for the sake of Christian example. It has been felt by many that, while the mission schools now easily lead the Government schools in quality of work done, this leadership could not be maintained without a much larger expenditure of funds than any one mission would be able to command. The present Government schools have a very much superior equipment of material appliances and apparatus than we have in many ways, and with the large amounts the Chinese are willing to

spend on education, mission schools can not hope to compete in the way of first-class equipment, and while the methods used in Government schools now are very faulty, and fail to really get the best results educationally, they are improving year by year—and in this we, too, rejoice—and eventually they will be able to do excellent work educationally.

I fear they will not be able for many years, till Christianity gets a much stronger hold on the officials and people, to give the full, rounded training both of mind and heart, but to be able to lead them to that we



must be able to give them as good or better an education than they can get anywhere in China, and all that we can add because of our Christian ideals and teachers and methods will be clear gain. The union was thought absolutely necessary to enable us to get and maintain such an equipment and force of workers that we could do this and so keep in the lead in the highest sense.

And it was felt that a union of the Christian schools would give the Chinese a clear proof that we are actually one in Christ; and would do much for the kingdom in giving one strong school, working to accomplish one thing, and not give the impression that we are rivals, trying to exalt a denomination.

Out here we feel that we must exalt Christ, and denominational differences are not at all emphasized—we are in the thick of the fight and must give all of our time and strength to the main issue of making Christ and his salvation supreme.

The union is to be one in fact, and not simply affiliation. We have one management, one method and ideal, and funds will be used for the general good of the school, irrespective of whether it comes from Methodist or other sources. Of course, all property interests of the Mission Boards are being carefully safeguarded by a Board of Trustees at home, and by a Board of Managers—four from each mission here on the field. This Board of Managers controls the school, subject to the Trustees at home. The school will be incorporated under the laws of New York in all probability.

As many of our Christian students are from families that can not pay the full charges, special provisions are being made for them. It has been decided that the school must receive money for each Christian student to the amount sufficient to cover the actual expenses to which the school is put, chiefly board, light, and incidental expenses, at present amounting to about \$20 gold per year. Where the student or his family can not pay this, we are to depend on these special gifts that you are so kindly sending, each Mission to provide for the Christian boys of its own fold at least till such time as the Loan Fund we are planning to raise will enable us to care for all.

This Loan Fund is to be practically what the Board of Education of the Methodist Church is at Home—a fund to be loaned to needy Christian students, without interest, and to be repaid back into the fund after the student gets out of school and is earning money. You know of the invaluable service this Board has been to the Church at home, and we believe the plan we are working out here along the same lines will prove a great blessing to the Chinese Church. We would prefer that special gifts be sent to us designated for this Loan Fund rather than for individuals: it being understood that your special “boy” now will be continued to be helped, and reports and letters from him sent from time to time, or rather that additional and larger

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gifts be made by friends in the homeland specially for this fund, so that the gift is not used once and it is gone, but it is used many times, for years to come.

This union was actually effected here in December of 1909, and while some of the details of the Constitution have not yet been fully decided by the Boards concerned at home, they have approved of all essentials and the union work begins next term, that is February 24th. We start with 12 foreign teachers and 24 Chinese teachers, and when the buildings now under way are completed we shall have accommodations for about 600 students by the Fall term of this year. Extracts from the Minutes of the first meeting of the Board of Managers will give you additional items of interest.

We most sincerely crave your prayers for this union school and all of our work here, in these days of very great change. I am sure that the Church never before in all her history has had such an opportunity as is now before her, and if we here, and the Church there with you are true to our great trust and privilege, we may do a work for our Master in the next ten years that shall be many fold greater than all the past one hundred years. We need your prayers for guidance, for wisdom, for strength, for power, and the developing Church here needs your prayers, and these young men tremendously need your prayers.

Map of the Grounds of the University of Nankin.



Preparatory and College
Department, formerly
Nankin University
(Methodist).

Primary and Middle School
Department, formerly
Nankin Christian College.

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|---|-------------------------------------|-------------------------------|
| 1. President Bowen's home and ground for other homes. | 6. Science Hall, to be built 1910. | 11. College building. |
| 2. School building. | 7. Library, to be built 1910. | 15. Dormitory. |
| 3. Dormitory. | 8. Single men's home. | 16. Dormitory. |
| 4. College building. | 9. Y. M. C. A. | 17. Dr. Macklin's Hospital. |
| 5. Chapel. | 10. New land for buildings. | 18. Disciple's Bible College. |
| | 11, 12, 13. New land for buildings. | 19. F. E. Meir's home. |

HOW THE NATIVES WELCOMED THEIR MISSIONARY'S RETURN.

DR. PAUL WAKEFIELD.

It was very good fortune in going to China to be on the same boat with Dr. W. E. Macklin, our medical missionary at Nanking. Dr. Macklin has been working in China for twenty-five years. He is one of the greatest missionaries in the world. Few have ever attained the knowledge of Chinese literature and classics as has he. He is the friend, moreover, of most of the great viceroys of the Empire, and his books are read throughout all the kingdom. He might tell many a thrilling story of his life and work, but all things are much the same to the doctor, a part of the day's work, and it is seldom you can get any "thrilling" tale from him.



DR. W. E. MACKLIN. I remember in going out to China I told Dr. Macklin what a farewell reception our church had made for us; how they set aside one whole Sunday morning to our honor, wrote a letter to our mission telling what fine people we were, and how a great crowd came down to see us off. I suggested that a brass band was probably down when he left America. He said: "Wakefield, they do that kind of thing when you first go out, but they seem very soon to forget you. When I left, one cousin came with me to the train to carry my grip."

One of the hard lessons we on the field have to learn is that most people at home soon forget us and lose interest in us. We must learn not to depend upon them. It is his way of teaching his faithfulness, for we must and do gain a faith in the great Jehovah we would never have had, and he does not fail.

In passing I may say we do learn to have faith in our Board at Cincinnati. Our allowances come to us on the dot. They never fail. We are sure of their backing. They treat us with consideration. They are careful of funds, but never small in their dealings. I tell you of these things because they can not speak for themselves, and we are glad to testify for them.

When Dr. Macklin reached China it was a different story. We got into Shanghai on Thanksgiving Day, and left at midnight for Nanking. The Yangtse River boats are beautiful propellers, with electric lights, fans, everything as fine as our boats on the Great Lakes. I awoke early the next morning, anxious to see and know everything. I started out to find Dr. Macklin. Finally some one suggested he was probably below with the Chinese. Foreigners have the upper deck, the Chinese have the rest

of the boat. I went down and found unusual excitement. The Chinese were rushing around. I heard them saying, "Nea Hsien Seng Whei Lai"—"Nea Hsien Seng Whei Lai." I was troubled; thought may be the boat was on fire. I wished to find the doctor, and finally saw him in the dining room, seated at the end of the long table. I rushed up and asked the trouble, if the boat was on fire, what they meant by "Nea Hsien Seng Whei Lai." "O," he said, "that's nothing; they simply say, 'Doctor Macklin has come again.'" That was way down the river, 250 miles from Nanking, where the Doctor had done his work!

Dr. Macklin sat at that table all day, talking to the people, telling them of things at home. They wanted to know of him and Mrs. Macklin, and what the boys were doing. Wanted to tell him the changes and the troubles they had had, and asked his advice. They crowded around him all day; he ate and drank with them; and many a tear ran down his face amid his smiles, but he did not know it. They were tears of joy, for he was again among his people—he was "getting home."

And when we got into Nanking it was a clear, crisp morning, and the sun was shining wonderfully; we started up to the mission. Nanking is the greatest walled city in the world—four miles on each side. Right in the center, on an elevation, is a temple, a watch tower, quite modern for China, having been built in 1492! From the top of this watch tower every inch of the wall can be seen, and just beyond, to my mind the finest location in all China, is our mission station at Nanking, the Boston of China.

As we rode up that morning we saw a great crowd of people—the boys on one side, the girls on the other. They were from our mission schools, and they had their flags and great strings of firecrackers on poles. Then the old people from the country had heard that Dr. Macklin was coming, and they got up before light and hurried in, and with noise of firecrackers, flutters of the flags, eyes sparkling with tears, I heard again, "O Nea Hsien Seng Whei Lai," and Dr. Macklin was home again.

• THE MISSIONARY BOOK.*

There are regions of the earth still sealed, as you know, to the propagation of the name of Jesus by the living voice. Christ may not be proclaimed in Tibet; he may not be proclaimed, strange to say, in Nepaul, which is almost part of British India. He certainly can not yet be proclaimed in Central Arabia. Yet there is not one of those regions, and not one of the other at present practically inaccessible regions of the earth, where it is not found that the Bible has been peacefully penetrating and preparing the way of its Lord's future triumph.

* From an address by the Bishop of Durham.

The late Rev. Mr. Reichart, missionary to the Jews in Cairo, undertook, as many missionaries do when needed, to be depository of the Bible Society there. In his depot one day he had a visit from a small party of Arabian Jews, who came from one of the remote, unknown central oasis districts of Arabia. There they had heard somehow of the shop in Cairo where the holy law was to be bought, and they came for Hebrew Old Testaments. Mr. Reichart very gladly supplied them, and before he fastened down the box, with earnest prayer and without a word to man, he put a Hebrew New Testament in, hidden with the Old. They went away, like Joseph's brethren, and then in a year or two there came the same men, or the like men, back again, and they brought a letter from their rabbi to the Christian priest at Cairo. What was it to say? It was to say how highly they valued the beautiful copies of the Law, Prophets, and Psalms, but also to say that, to their surprise, they had found along with them another book in the holy tongue, and that they had never heard of its existence, and that the personage it depicted—think of the isolation through the ages which this must have meant—the person of whom it spoke had never crossed their knowledge before, and that as they read of him in the holy words in this Book inclosed with their own Scriptures, with one mind they had come to the conclusion that he was Israel's Messiah, and from that day, said the rabbi of that Arabian solitude, "Our prayers to the God of Israel shall go up evermore in the name of Messiah Jesus." So the Book goes where men can not, and the Lord goes with this Book. It is according to his promise that it shall not return unto him void. The Word of God liveth and abideth forever.

HOW YOSHITSUNA SHIONOYA CAME TO KNOW JESUS CHRIST.

CLARENCE F. McCALL.

"And they shall all be taught of God" was an old, old prophecy uttered in the teaching of our Lord. It is older now than then, but is still being fulfilled. The Father is yet drawing men to himself wherever the story of his Fatherhood is being told through many different agencies.

The young men of Japan are all anxious to know English. Therefore the English Bible class is one of the best means of coming in contact with them. When I came to Akita a few months ago, this boy was a member of an English class taught by Miss Johnson in the home of our language teacher. In order that he might improve his English as fast as possible, he began to correspond with a boy in England. His new English friend, being an earnest Christian, soon began to send him tracts, and later sent a Bible marked with his own hand. Of all the human agencies used of

God in bringing this child to himself, I am sure there was none greater than the earnestness of this young friend "whom having not seen" he loves as a brother. Last September he began to attend the Sunday morning Bible class. He was often in our home, and I soon began to talk to him freely of the things of the kingdom. I will allow him to tell his own story as I have it in letters written to me.

Just before his baptism, he wrote thus: "I told you yesterday that I would speak to my mother at once, but I hesitated for I knew it would break her heart. But as Jesus himself said I came not to bring peace but a sword, so I felt that I must obey her one time to become a Christian. To-night I spoke to her. At first she refused me, saying, 'I will lose face with your dead father who was so earnest a Buddhist, if I allow you to become a Christian.' How bitter it all was to think that even my own mother must misunderstand me. Tears came to my eyes, and I can't keep them back even now as I write. But I begged her earnestly, and at last she gave her permission. How glad I was then you can easily imagine, and I suppose you will be glad, too, to get this note. Please tell the pastor for me. Again I give thanks to God for leading me to be a Christian."

Just before baptism the pastor asked him for answers to the following questions: (1) "What is your motive in becoming a Christian?" Answer: "After my father's death, in 1905, I had to live in poor circumstances and was obliged to leave school to support my family while I was yet less than sixteen years old. Then nothing could please my soul. To see my former classmates graduate or go up to Tokyo for further study caused me to envy them. I was very anxious to go to school more, but in vain, for I was bound to my family. Under these circumstances I have spent days until now having nothing to please my soul. When I looked about me I saw every one selfishly going about his own work. I found that there is no way but religion itself to save me from going down in the deep of darkness. I am not a breaker of the laws of my country—not that kind of sinner; but if I contrast myself with God, who is whiter than snow, I am so dark and a great sinner against the true and living God. So I have made up my mind to believe our Lord Jesus Christ, who died on the cross to redeem us and save us. This is my motive." (2) "Why do you believe that Christ is the Son of God?" Answer: "To read from the first chapter to the end of Matthew, or read His biography; to know His teaching and His life led me to believe that He is the Son of God. I saw in the fourth chapter of First John, 'God is love,' and in Luke twenty-three I saw that while Christ was nailed on the cross he blessed two thieves and said, 'Father, forgive them.' To read this I can believe that He is the incarnation of love—the Son of

God." (3) "When did you begin to study the Bible?" Answer: "The middle of July of this year."

Many young men from Christian homes could hardly give better answers. In looking over his record of attendance this year I notice that he has been absent only once from the Sunday morning Bible class. That means that he has walked five miles from his home by the sea to Akita to be present at the nine o'clock class. I always know there will be one face at the church to welcome me when I arrive. He is now conducting a Bible school on Friday nights in his own town. You who read this will please pray for this young man and his work.

INDIAN CHRISTIAN MISSIONARY SOCIETY.

M. J. SHAH, SECRETARY.

The Indian Christian Missionary Society was organized on the 19th of February, 1907, at a convention held at Damoh, C. P. Its objects were two: (1) It seeks to lay on Indian Christians the burden of responsibility for the evangelization of their own country; (2) It attempts to propagate the gospel of Christ in parts of Central and adjoining provinces not occupied by any Foreign Missionary Society. It takes its stand directly on the policy of Indian men, Indian money, and Indian management. It presents to the Indian Church a unique channel for direct and united efforts to evangelize our mother-land. The year 1907 was the year of beginning. The secretary, M. J. Shah, carried the message of the Society to the churches in the Central and adjoining provinces who were longing for such a movement for some time past, and hence it was very cheerfully received by most of the churches. A suitable field for missionary work was also sought by a special committee, and Kota, on B. N. Railway, in Chhatisgarh Division, was selected. The year 1908 was a further development of the constituency and commencement of the actual missionary work. Dr. John Panna (who is not only thoroughly consecrated to the service of Christ, but is a medical man holding a diploma from the medical school at Agra), led by the Spirit of God, came forward for this work, and went at once to the field of his labor. Dr. Panna worked for several years in connection with the Foreign Christian Missionary Society in Harda and Damoh, and hence possesses a good deal of experience in missionary work. It was very kind of the Foreign Christian Missionary Society to spare Dr. Panna. The Christian Endeavorers in Bilaspur, Mahoba, Harda, and Mungeli became more enthusiastic in the noble work, and by their help a *Helper* was given to Brother Panna. In spite of many ups and downs in this short history of the Society, our missionary, Dr. Panna, with the helper, stood to the battle in the cause. The raja (king) at Kargi, Lala Amrit Lal, the proprietor of the match

factory, and others who were great enemies of the cause at first, are now great friends to the Society and are ready to help any way they can. The proprietor of the match factory, who was so hostile to the Christians at first that he tried his best not to give a footing to the Society there, but now so changed that he has five Christian young men working in the factory, quite satisfied by the faithfulness of the Christian workers, has asked Dr. Panna to get as many Christians as he can. Last time I saw him he told me, "If possible, I will have all Christian workers in my factory." The proprietor is a Gujrati, and he asked for a Bible in his own language, and the church at Harda has kindly sent it to him.

At present there are five more families (Christians), besides Brother Panna, all working outside of the mission. They all come together every Lord's day for fellowship and to break bread.

There are many enquirers from every side and a few are under special training. The prospect is very hopeful. The Society has no house of its own as yet. The workers live in rented houses, but (D. V.) by the end of the year we hope to have a house of our own. The Society has bought one and a half acres of land and the necessary buildings are in course of erection. Dr. Panna and the Society hope and have firm faith to see a strong church built up there not many years hence. We are far indeed from forgetting that the Society is still very young and that all its problems have not yet been seen or solved. Great wisdom, great humility, and great courage are essential to the safe guidance of the work of the Society. May we therefore request our Christian friends to remember in their prayers not only our missionary and his helper, not only the specific needs of our field, but the committees and the secretary, so that they may be guided aright in every matter, whether of principle or of detail?

THE MISSIONARY SPIRIT OF THE RELIGION OF THE PROPHETS.

G. A. PECKHAM.

The golden thread of God's love runs through the religion of the prophets from beginning to end, revealing his gracious plans and purposes for the salvation of humanity. The beginnings of this religion may be seen in the inspired utterances of God's prophets recorded in the Old Testament, its crown and perfection in the teachings of Jesus the Divine Master and his apostles, the same religion in different stages of development. We may learn its true character from two short quotations: "There is no God besides me, a just God and a Savior; there is none besides me. *Look unto me and be ye saved, all the ends of the earth,*"

Isaiah 45: 21, 22, and "*Go ye into all the world and preach the good tidings to the whole creation.*"

In both of these Scriptures we have the living word of God quickened by his Spirit. Both are proclamations of his infinite love for humanity. In the one a holy man of God speaks as the Spirit gives him utterance; the other contains the words of the greatest of all the prophets, whose coming was desired for centuries by the Jewish nation with eager expectation in whom as a man divinity and humanity, both in perfection, were united, the Savior of the world. When these words fell from his lips, all authority had been given to him in heaven and on earth. In him prophecy reaches its perfection and has its richest fulfillment; he is the goal of all prophecy.

His message with his Spirit in it is the power of God unto salvation to all that believe. So we may say that the distinguishing characteristic of the religion of the prophets is its *missionary spirit*. Its mission is world-wide, "Look unto me and be ye saved, all the ends of the earth:" "It is too light a thing that thou shouldest be my servant to raise up the tribes of Jacob, and to restore the preserved of Israel: I will give thee also for a light to the Gentiles, that my salvation may be to the end of the earth." Its splendid optimism fills us with enthusiasm. It sees a glorious destiny, not for the rich, not for the educated, not for the few, not for a single nation, but for the race. Gentiles shall come to thy light; salvation is to reach the end of the earth; the Messianic King is to have nations for his inheritance and the uttermost parts of the earth for his possession.

Jesus sounds the keynote of the Religion of the Prophets in the commission, "*Go ye into all the world,*" an order intended for all who are to have any part in carrying out his plans. This is but the repetition of a call often made by God in the Old Testament with the same object in view—man's salvation.

Abraham, the friend of God, hears the command, "*Go unto a land that I will show thee,*" obedience to which meant not only enlargement and honor for him, but blessing for all the families of the earth. In this scene Abraham is a representative servant of God. In the light of New Testament teaching a like call comes to all Christians as the spiritual seed of this man of faith, and if we are to receive the richest blessings, we must make the fullest use of our opportunities.

Again, God appeared to Moses in the burning bush at Horeb for the purpose of sending him into Egypt that he might free Israel from the oppression of the cruel taskmaster crushing out hope and making spiritual development impossible. It is interesting to note the part played in the conversation between Jehovah and Moses by the two words *go* and *send*,

and how they supplement each other. God says in one place, "I will send thee," and in another, "Now therefore go." Moses heeded the call and a nation was redeemed from slavery to become the bearers of God's truth to the world.

Once more we turn the pages of revelation and read the messages of Isaiah full of hope and promise for the redemption of humanity. With vision purified by the Spirit he sees Jehovah upon a throne high and lifted up and hears the seraphim sing, "Holy, holy, holy is Jehovah of hosts: the fullness of the whole earth is his glory." As he listens, the voice of the Lord sounds in his ears, saying, "Whom shall I *send* and who will *go* for us?" and at once he replies, "Here am I, send me."

When we open the New Testament, we read a continuation of the same story. God's messengers go forth to preach salvation. One eternal purpose of God runs through the whole Bible, the redemption of mankind through the sending out of missionaries. This purpose is seen again in the words of the glorified Jesus when he calls Paul to enter his service: "Unto the Gentiles I send thee, to open their eyes, that they may turn from darkness to light, and from the power of Satan unto God, that they may receive remission of sins and an inheritance among them that they are sanctified by faith in me."

I. *The source of its missionary spirit* is the life breathed into it by God, the Author of all life. *The Religion of the Prophets* is not only living, but it is also life-giving. Like the sparkling springs of water that burst forth among the eternal hills of God and with their ever-flowing streams refresh man, beast, and vegetation, it is always fulfilling its mission in this sin-cursed world of ours by pouring out in rich abundance life and blessing upon humanity. Its messages are "seen to tread the ages like the fabled goddess under whose beneficent footfall sprang beautiful flowers wherever she went." Hospitals and asylums, colleges and universities, and hosts of other philanthropic institutions spring up to bless and enlighten.

II. *The Religion of the Prophets is World-wide in Its Mission.*

Life must manifest itself. He who has really caught the Master's Spirit feels that necessity is laid upon him; he is a debtor to all the world. As President Hyde, of Bowdoin College, has said, "Christianity is essentially self-extending; the Christian is under spiritual compulsion to be a missionary." He takes to heart the call of Jesus, "Go ye into all the world and preach the glad tidings to the whole creation." He increases his joys and blessings in Christ by sharing them with others.

There is no more striking figure on the pages of divine revelation than "the Servant of Jehovah." One picture of him after another passes before us as we read the Word of God. Now we see him blind and deaf,

insensible to the lessons that God would teach. Now he is called to a wonderful salvation; but he can not enter upon it at once. He must save himself by saving others; he must lose his life to save it. Is one in the church for the sole purpose of saving self? Are you there because there is such joy in singing and praying, in holding communion with the saints, and feeling sure that you have a passport into heaven? Let us remember that the only path to lasting communion with Jesus, in whom we must abide if we are to live and bear fruit, lies through service.

A beautiful legend of the monastery contains a lesson that we do well to ponder. One day a monk at his devotions sees the glorified form of his Redeemer. As he gazes entranced, the bell rings calling him to feed the beggars at the gate. How he longs to continue in the divine presence, but the voice of duty calls to service and he obeys! When he returns, his Lord is waiting for him and greets him with the words, "If you had staid, I should have gone." If we wish to have the Savior abide with us we must make his work our work.

Some churches, failing to catch the spirit of the religion which they profess, have tried to live each unto self alone. They may be orthodox and take great satisfaction in the morals of their members. Yet is their fate bound to be that of Narcissus in the myth. Narcissus, so the story runs, was a youth who saw himself reflected in the stream and was so struck with his own beauty that he gazed upon it until he became a flower, a thing of joy and grace for a moment. Soon, however, it withered and dried up. Then the wind carried it away and it passed into nothingness. The non-missionary church is doomed, because it is false to the law that called it into being.

The Christian born of God inherits from his Father the missionary spirit that counts no sacrifice too great that the whole world may have the gospel. So, to return to the "Servant of Jehovah" in the Old Testament, we see him stricken, smitten of God and afflicted, pour out his life unto death. But after bearing the sins of many, he makes intercession for the transgressors. It is his mission to carry light to the Gentiles and salvation to the ends of the earth.

The prophets on the mountain-top of inspiration, with vision purified by the Holy Spirit, see the kingdom of heaven embracing the whole world. A characteristic passage is found in Isaiah 19: 23-25, "In that day shall there be a highway out of Egypt to Assyria, and the Assyrian shall come into Egypt, and the Egyptian into Assyria; and the Egyptians shall worship with the Assyrians. In that day shall Israel be the third with Egypt and with Assyria, a blessing in the midst of the earth; for that Jehovah of hosts hath blessed them, saying, Blessed be Egypt my people, and Assyria the work of my hands, and Israel mine inheritance." When we consider

that these three nations meant for the hearers of the prophet all the earth, we have in his words a picture of universal peace and good-will because all men worship the one true God. That these Old Testament ideals and promises may be realized as soon as possible, the church must understand that its mission is world-wide and must let the heathen hear God's gracious invitation, "Look unto me and be ye saved, all the ends of the earth."

III. *The visions of a glorious destiny for humanity* is another distinguishing characteristic of the Religion of the Prophets. The promises of God resting upon his eternal truth form the background of these visions and give assurance that the glories seen in the future are to be realized. He who trusts in them and permits his life to be guided by them can no more suffer disappointment than the germ of the seed, when it has struggled up through the ground, can fail to find the sunlight that quickened it into life. These soul-inspiring visions serve as beacon lights kindled by our Father, helping us on the way to perfection. The prophet Joel looked forward to the time when the Lord was to pour out his Spirit upon all flesh and the young men should see visions. All the great prophets had their visions. Even Jesus for the joy that was set before him endured the cross, despising the shame, and so became the Savior of the world. We sometimes smile at the fancies of the youth because he builds castles in the air. But one thing is sure, no man ever lived in a castle that was the product of his own brawn and brain that did not first have a castle in the air. Our life and its goal depend upon the visions that we see and the hopes that we entertain.

Let the heathen see the visions and hear the promises, for they as well as we have a capacity for divine perfection in Christ Jesus. What Christianity has done and is to do for us it can do for them. If its promises have filled us with enthusiasm and given us the hope of a blessed immortality, they can do the same for all the children of God. "Great lives are trained by great promises. The world has never been without a great promise singing in its wondering and troubled heart—something to rely upon: something to appeal to when difficulty was extreme. . . . God's presence in the soul is a life-expanding and a life-glorifying presence." Christianity enriches the soul, dignifies and ennobles man by making him the child of God.

We must not measure the possibilities of the heathen by what we can see of him in his present condition, brutalized by generations of ignorance and superstition, but rather by the perfect man Christ Jesus, the first-born among many brethren. A kernel of grain held by a mummy's hand in the darkness of the tomb for three thousand years gave no hint of the latent power contained within it. But when it was placed in the ground and the rains of heaven fell upon it and God's sunshine warmed it into

life, it sprang up and yielded the golden harvest. Let the brightness of the gospel shine into the benighted souls of the heathen and quicken into life the latent divine nature that is within. This religion of the prophets has already done wonders for the race and is fitting humanity for a glorious destiny in a future life. Death is swallowed up forever. Sin and sorrow have passed away. Men have realized their ideal in the service of God, and in the light of his glory they shall reign forever and ever. May we do well our part, that we live not only now but in that unending golden age when men have attained unto perfection!

Hiram, Ohio.

NEWS FROM THE WORKERS.

F. E. Hagin and family return to Japan, June 7th, on the Steamship Korea, sailing from San Francisco.

During the year 1909 there were 837 conversions in the Philippine Islands through the labors of our missionaries.

Dr. C. L. Pickett, Laoag, P. I., reports eighteen conversions during the month of February. He also reports 1,489 patients treated.

Dr. W. E. Macklin, the veteran missionary at Nankin, China, has just returned to America for a short vacation. The church at Frankfort, Ky., supports him.

G. B. Baird, Lu Cheo fu, China, says that the hospital at that point is full and overflowing, and even the gate house is being used as a ward. It will be remembered that Dr. James Butchart is the physician in charge.

Ella Amanda Dye, infant daughter of Dr. Royal J. Dye and wife, put in her welcome appearance at Chicago, March 2d. This is their third child.

Mrs. Dye is sojourning at Eureka, Ill. It is well understood that Dr. Dye is at Bolenge, Africa.



Mr. and Mrs. A. F. Hensey.

A. F. Hensey and wife will sail for Africa, May 28th, on the Columbia, from New York.

Dr. W. N. Lemmon, Laoag, P. I., writes as follows: "Our work in Laoag is progressing well. We are treating from seventy-five to one hundred and eight patients every day, with plenty of surgery on the side. It is a great work, and I am enjoying it very much. Dr. Pickett and I have all we can possibly do. He is a royal good fellow, and I am glad to be associated with him."

AMONG OUR MISSIONARIES.

LETTERS FROM THE FIELD.

JAPAN.

Tokyo.

On February 4th Miss Strout, the world's representative of the Woman's Christian Temperance Union, spoke at our woman's meeting. We had a good attendance, and the women were impressed as the speaker told of their responsibility in training the children and keeping the home life pure.

One of the young women of our class, with two others from Miss Ri-och's work, were baptized on February 20th at Koishikawa church. We are gaining a greater interest from the younger women. The cooking and singing classes are a means of bringing them together, and they are attending the church services more faithfully.

A special effort is being made to give every woman in Tokyo the opportunity of hearing the gospel. Evangelistic meetings are to be held in May, and prior to these every house is to be visited and portions of the Bible distributed, with tracts and announcements of the meetings. This is a union movement, and great faith and earnestness are manifested in the desire to reach all. It is found in mapping out the city that large portions of Tokyo are without any knowledge of the gospel, there being no place of worship or Christian work-eties located in several districts.

A great gospel campaign is being planned in Tokyo to be carried on from May 11th to 25th. Simultaneous meetings will be held in every church in the city. Tracts and hymn sheets have been provided by the Bible societies, and previous to the meetings a

copy of one of the Gospels will be left in every home with an invitation to attend the meetings. This is a big undertaking, but we believe that God approves and blesses big undertakings, and are expecting that this campaign will accomplish great things.

Sendai.

Mrs. C. E. Robinson.

There were three baptisms in Sendai District in March—two in Sendai city on Easter Sunday, and one at Fukushima.

Two new Sunday-schools have been organized in Sendai by some of our young Christians independent of the missionaries or their help. One was started about six weeks ago by a non-Christian man, who was studying Christianity. He asked the pastor to come to his home and teach the twenty-five or thirty children that came together on Sunday afternoons. Last Lord's Day, Easter Sunday, we were very happy to hear him confess his Savior and to see him buried with his Lord in baptism.

The other Bible school was begun by a newly married Christian couple. These young people began housekeeping in a distant part of the city where we had no work, so they called in the children of the neighborhood and began teaching them about Christ. This work has been going on for about two months with an average attendance of fifty-five. It does our hearts good to see the native Christians going out into the byways and hedges and compelling them to come in. We pray God's richest blessings on the leaders of these Bible schools, asking him to give them wisdom and guid-

ance by his Holy Spirit that they may teach the Word aright.

Professor K. Ishikawa, president of our Boys' Middle School and teacher in Drake Bible College, Tokyo, recently spent five days lecturing in Sendai District. His addresses on our Centennial Celebration and other things in the United States that impressed him were very interesting to the Japanese. He sometimes spoke for an hour and forty minutes, but their interest never lagged. He aimed at breaking down prejudice against Christianity, and also at allaying ill-feeling against the United States. We count our churches fortunate to have heard these lectures from President Ishikawa.

No missionary had visited Wada for twenty-three years. It is a town of two thousand inhabitants, four miles from the railroad. There is not a church nor Sunday-school in the place. Recently C. E. Robinson, with Brother Sawaki, visited Wada and held a meeting in two rooms of the inn. Fifty people assembled to hear the Word. We have three church members in the town, one of whom has endured severe persecution for his faith at the hands of his father-in-law.

The public school teachers of Wada are strongly opposed to the opening of Sunday-schools, but Brother Sawaki will begin preaching there to try to break down some of the prejudice before opening Bible schools.

Akita.

Mrs. C. F. McCall.

KINDERGARTEN COMMENCEMENT EXERCISES.

The graduating exercises of the Akita kindergarten were held on March 26th, and will not soon be forgotten by those who were present. The guests were seated around the room outside of the circle of little

chairs which were soon filled by seventy-four little tots in their pretty bright kimonos. The "good morning" song was sung, and then with every little head bowed and in perfect unison the little ones repeated their morning prayer, thanking God for all their blessings, for food and shelter, father, mother, and teachers. After the singing of the national hymns, we enjoyed the motion songs and other exercises which were accomplished with as much grace as could be displayed anywhere in America. After an address by the pastor and one by Miss Asbury, diplomas were given to forty-two little ones, who stepped forward one by one and with the greatest possible dignity. Their places will be filled by applicants who have been waiting for an opportunity to enter—in fact, there are more applicants than can be received, some living at a considerable distance outside of the city. We long for the new building where we can have more room and better equipment. Miss Asbury and her capable teachers are doing a work of greater value than we can estimate for these little tots, who come to them five days every week to learn the songs and games; come also on Sunday to learn of our Savior, and will never forget all their teachings whatever may be their later influences.

Miss Rose T. Armbruster.

The church in Akita, Japan, has taken a forward step by deciding to become independent of mission support. The members of the church have assumed all the financial responsibilities connected with the church, except half of the pastor's salary, which the missionaries will pay for a while, then gradually reduce the amount they give as the church grows able to pay the full amount.

The Akita church was the first church organized by our mission, and it is but fitting that this church should

The Foreign Christian Missionary Society

be the first to take such a decided step forward.

Two young men were baptized in Akita, February 20th.

Osaka.

Mabel S. McCorkle.

GREAT UNION REVIVAL.

March 1st to the 14th was a busy time for us in Osaka, as most of the churches, missionaries, pastors, and

women evangelists joined together in making harmonious plans for a simultaneous campaign. Social meetings and prayer meetings were held where over 2,000 Christians were gathered together.

Handbills and posters were distributed in all parts of the city. Teachers held special meetings for the students. The city in every part was well aware that the Christians were determined to make themselves known. Five prominent laymen were selected as committeemen to assist the pastors in arrangements. One of these five was Mr. Oiwa, of the Tennoji Christian church. A working lay body is the secret of mission success.

Enthusiasm ran high. More or less active opposition was met. Posters were torn down time after time, only to be replaced by those in charge of poster work. Thirty-seven churches were opened for five consecutive nights. One hundred and ten visiting pastors and missionaries conducted the meetings—some churches having three speakers each evening and continuing their services until eleven and often until half after eleven. Twelve thousand people attended these meetings. As to the power of them, let the fact that nine hundred and twenty

asked to join inquirers' classes answer.

Over three hundred have already been baptized, while the rest are being taught.

The arrangements and preparations were not ideal in any sense, but the results gave us courage and a determination to push forward with a firmer step. If this could be done in Osaka, the rock-ribbed conservative district, where things of the past are dearer than life, what could not be done in the "Island Empire?"

Professor Ishikawa ably assisted in our work, preaching four nights at the Tennoji church and exchanging one night with another minister in the city.

Fourteen at our church have joined inquirers' classes. We have already held a special prayer meeting and a special social meeting that we may know them better. We are determined that not one of these shall be lost.

The Christian Endeavor Society of Elliott, Iowa, supports Miss Matsu Imanishi in our Bible School. They became interested in her through Mrs. R. C. Logan, a school friend of Miss Stella Walker Lewis.

Mrs. Zella Margaret Walters, who has for years contributed to the Christian Standard, has undertaken to help support a Japanese girl, who is being educated as an evangelist.

Osaka.

INDIA.

The Annual Convention.

The Annual Convention of the Indian Mission was held in Jubbulpore, March 10th-15th. There were thirty-nine missionaries present. The series of Bible readings given at the beginning of each morning session were very helpful, leading us near to the Master, and preparing us to enter



into the work of the day with more of his spirit.

A survey of the field and work emphasized the urgent need of more workers being sent to India. At the beginning of the year 1909 we had forty-nine missionaries here. During the year Miss Ella Maddock went from us to the Better Land. Six others went on furlough. Six new missionaries came out and three returned from furlough, making a gain of two on the field.

The following locations were made in the Foreign Christian Missionary Society: Mr. and Mrs. Saum go to Bilaspur to take up the work that will be laid down by Mr. and Mrs. McGavran, who, with Dr. Mary McGavran, are going on furlough. Mr. and Mrs. Alexander and Dr. Fleming were transferred from Harda to Damoh, the former to take Mr. and Mrs. Saum's work and the latter Dr. McGavran's. Mr. Eicher remains in Bilaspur, and Mr. and Mrs. Archer in Jubbulpore, the station where they have been during their first year, studying the language. Mr. Eicher's chief work will be in the schools, and Mr. and Mrs. Archer's the management of the Mission Press. Mr. Brown, on his return from furlough in July, will resume work as principal of the Bible College at Jubbulpore, and Mr. and Mrs. Grainger will go on furlough.

The evangelistic work has been carried on in every station and the villages of the surrounding districts. The great regret is that we have so few missionaries who can give full time to this most important work. We pray the Lord of the harvest that he will thrust forth workers into his harvest. There were 102 baptisms in the year in all our stations. In the Sunday-schools and day schools there are over 3,000 boys and girls who have learned of a God who loves them, and One who is able to save. Nearly 150,000 have heard of the Savior, at the

hospital. Besides these are the many women and girls in zenanas who have heard the message often.

The discussion of the proposed federation of some of the Indian churches occupied much time in the convention. Dr. Ada McNeil Gordon read a paper on the difficulties in the way of our entering into the federation; and Mr. J. G. McGavran a paper proposing an amendment to the articles of federation so that we might join in the movement. A committee was appointed to meet with the committees from other Missions to further consult about the federation and its workings. This committee will report at our next convention.

Another subject of vital interest was that of co-ordinating the work of our two Missionary Societies—the C. W. B. M. and the F. C. M. S.—to the end that our policy and general plans of work may be so planned that there may be as little duplication as possible, and that there shall be the greatest possible conservation of strength and funds. Already much has been accomplished to this end.

Kota.

M. J. Shah.

I had a very good time at Pendra. A branch of our Deshi Mission has been started there, with eleven members at present. They have promised to pay Rs. 1-4 monthly for the work at Kota. I gave them a lantern show Sunday night. I am here in Kota since Monday morning. Yesterday we preached in a big bazaar. It was four times bigger than the bazaar at Harda. I am very much delighted to see the work done by Dr. Panna. There seems to be many enquirers all around. We are going to a village to see especially an enquirer for whom Brother Panna has a firm hope, and from thence to another one to see another man. You will be glad to hear that there is a very good small

Christian community here. There are six families, including Brother Panna. One of them is a clerk in the Forest Department, getting Rs. 20 per month. and I am glad to find him as one of my old students when I was at Bilaspur. The other Christians are all working in the match factory. The proprietor of the factory is very much pleased with the Christian workers. He wants more Christians. The general idea of the people is in favor of the mission work. All these Christians come together every Lord's Day to break bread and to have fellowship together. I will tell you all more of the work here when I come. I go to Bilaspur to-morrow and thence to the Mauku Convention.

Mungeli.

G. E. Miller, M. D.

MEDICINE AND THE GOSPEL.

Mr. and Mrs. Rioch have just recently returned from a four or five weeks' camping tour. They touched a number of villages, and had good audiences wherever they went. They did their best work in the evenings, as the people were then through with their day's labor and were willing to sit down and listen.

Mr. Rioch illustrated the Bible scenes and teachings with the lantern. This drew and held large audiences. It is well-nigh impossible to reach a great number of these self-satisfied villagers without some such aid. A most prominent and helpful feature of the tour was the medical work. From fifteen to twenty patients visited the camp each day, and Mrs. Rioch attended to their pains and ail-

ments. Medical work has been and is the great wedge here opening up to other work. Through it is won the confidence of the people.

We have an out-station in Barela and a medical dispensary. It was in the outlying region from here that the Riochs were touring. On a couple of occasions I visited the dispensary, then went on to camp. During one such visit we had an interesting evening meeting in a village. Mr. Rioch showed some lantern views and I played my cornet. We had an audience of three hundred or more.

This touring has made new patients for the dispensary. People are anxious to receive medical help; but many, through ignorance and fear, will not come to the hospital. Mrs. Rioch has made a special point of telling people about our dispensary, and of urging them to come. We expect much from this dispensary. From thirty-five to fifty patients are treated daily. It is in a strategic point, and there is no government hospital near. A medical man could do good work here, and NOW is the time to do it.

A couple of weeks ago I was called to see a patient in this place. He could neither walk nor talk. His mother had employed native medicine venders (quacks and frauds) until her money was all gone; then she came to us. In one week's time the man was able to walk alone, and to answer sensibly when spoken to. The mother said, "Oh, how I wish I had gone to your hospital in the first place!" When I went the second time to see him there were four or five other patients waiting on the same street. Thus our fame goes abroad, and we meet and help other people from many villages.

The hospital work here in Mungeli is very encouraging just now. We have from fifty to eighty patients a day. They come from amongst the high ranks as well as from amongst



the lowly. We teach them the Scriptures as much as we can. Many of them prefer homeopathic doses when it comes to this part of the treatment. It is an error to suppose that the Indians come flocking about with eager faces to hear the gospel. Their filthy bodily diseases they are anxious to have cured; but their sickened and cankered soul gives them no worry. They do not realize their need. The leprosy of sin has anæsthetized their power of spiritual discernment. The soil with which we have to deal here is not a prairie soil which needs only plowing and planting: it is a dense jungle. There are thorns and bushes to cut. There are roots to grub. The fallow must be burned.

There is a tendency on the part of some in the homeland to complain because of lack of visible results of mission work in India. They feel that the missionaries are not as faithful and energetic as they might be. This is because of their ignorance of the situation. They have not studied the differences that exist between our various mission fields. I feel that we labor as long and as faithfully as those in other fields, and probably are as earnest and sincere; but with us the time of seed sowing is a long, long time. I believe if Christ were to speak of India to-day, he would not say, "The harvest is plenteous," but rather, "There is much sowing to be done, and the sowers are few; go ye forth therefore and sow."

We fully believe that the time will come when India will be Christ's, and the people will serve him, and him only; but that will be after their perverted appetites have changed, and when they shall hunger and thirst after righteousness. All the food and drink in the world will not save a man if he can not eat. The missionaries of the present day are creating a religious appetite in India.

CHINA.

Beginning a New Year.

G. B. Baird.

Chinese New Year has come and gone. It comes but once a year, but it lasts for an entire month. Business

and work stop for two or three weeks at least. It is a time of family reunions, a time of feasting and pleasure. It is a time when gambling is almost universal among men, women and children. It is a time of settling

all outstanding bills, a time when business men go to the wall because they fail to meet their obligations. Perhaps most of all it is a time for social visiting and calling on all one's friends.

Into this phase of Chinese New Year festivities we as missionaries enter heartily. During this month we renew former acquaintances and make many new friends. When the young men of the city called at "The Roost" in groups of a dozen or more and continued for two or three weeks, we began to realize how many friends we had in the city. They came from the best families as well as from the middle and lower classes. Some days from 10 A. M. to 4 P. M. the house was never free from guests except a half hour at dinner time, and often they came in while we were eating. Each guest was served with tea and cakes and sweets, and we spent a social hour over the tea cups. Of course we were expected to return all these calls, but I found it a hopeless task and gave up in despair.

Out of it all there may come much good. Of course we did not press the



question of religion upon the guests, but often this was a topic of conversation which arose from some chance remark or from a question concerning some religious picture hanging on our wall. Of course we are always asked much about America and American life.

Beginning this week I have taken definite charge of all the evangelistic work at the hospital. With the Chinese preacher I plan to hold two regular meetings each day, one for the in-patients and one for those who come to the daily clinic. Thus I will be called upon to prepare one sermon each day and the Chinese preacher will have the same to do. This will require time because I not only have to prepare the thought but the Chinese language as well. The Chinese preacher is also my teacher of Chinese, so we prepare our work together.

Besides this work I have charge of an outstation twenty-five miles away. I am also superintendent of the Sunday-school and midweek prayer meeting here in the city. I expect to spend some time each day in the hospital wards in personal work, as well as following the patients up after they return to their homes.

The hospital is full and overflowing at present, and even the gate house is being used for a ward. From one to two hundred patients come to the clinic every day for treatment. We have another Chinese helper who spends the entire morning with these patients preaching, talking to them, and selling Gospels and tracts.

I am just beginning this work, and am not certain how many of my plans will be carried out fully; but I expect to do all that my time and energy will enable me to do. The prospects seem very bright at present. When we can get the patients and those who come to care for them to hear the gospel every day for weeks or even months,

there is much hope of winning them. As their bodies are being healed we point them to the Great Physician who can heal the ills of the soul and heart as well. Pray for us that the Lord will give us a rich harvest in this work.

Lu Cheo fu.

Nankin.

Miss Mary Kelly.

UNION EVANGELISM.

Our work has been unusually blest this winter. In February, at the Chinese New Year time, the different mis-



sions in the city held a union revival. A large tent made of coarse matting was erected in a central place that seated about 1,500 people. The music was led by an organ and two cornets played by Chinese.

The meeting began with a thousand people and increased in numbers every day till on the last day there were over 2,000 present, many of whom could not get into the tent. For the first two days John L. Brant was with us and spoke through an interpreter. When the invitation was given at the end of the first meeting twenty-eight arose. Nearly four hundred decided for Christ that week. We followed with a week's women's meetings here at the South Gate and over twenty women and girls publicly manifested their desire to follow Christ. All these and other converts in the city have been enrolled in Bible study classes that meet in small groups - once a week.

The Christians are developing wonderfully in their spiritual lives and in their efforts to reach their fellow-countrymen for Jesus Christ. At the Chinese New Year time the city was dis-

tricted and assigned to the different missions for Bible distribution and house to house visitation. Our own mission had seventeen groups that were out every afternoon in this work. We usually had one mature woman, one big school girl, and one little one in a group. It was such joy to see them come back with beaming faces telling how cordially they had been received, and how gladly the people had accepted the Scripture portion that they presented to them. Sometimes a group would come back with sad faces, and say they had met with people who had refused their books and spoken unkindly to them. But to them was always pointed out the rebuffs to which our Savior was subjected, and it glorifies suffering to know that we suffer with him.

After the New Year vacation fourteen women entered the woman's school and we have thirty-five in the two girls' day schools. It has also fallen to me to examine and look after our boys' day school here of over twenty. There are over forty in our night school, and they are among the most influential young men in the city. Mr. Cory has charge of that as well as the evangelistic work at this point. The room we use for church services is entirely inadequate. We can not even invite our pupils, for we can not seat nearly all who come without invitation. We are praying for a large church in this part of the city that will be adequate for our needs.

The work in the Widows' Home has gone forward steadily. There are nine earnest inquirers there, most of whom I believe are strong Christians, though they have not been baptized yet. Last week in our woman's prayer meeting one of them thanked the Lord that she had never wanted anything since she had given up her profession last year of making things that are used in idol worship. Every woman Chris-

tian and enquirer takes part in the prayer meeting. Their fervor and the way they pray for each other and the relatives of each other and for each other's needs is truly inspiring.

One of these women from the Widows' Home told me with a most joyful smile that they never had any more quarrels in their department of the home. This is a great contrast to a year ago, when I knew some of them to revile each other for days and nights in succession, until they could not speak above a whisper.

Nankin.

PHILIPPINES.

Progress of the Gospel.

Leslie Wolfe.

We baptized eleven persons in the Tagalog provinces and two in the Singálon district—thirteen in all—during



the month of February. We dedicated the new chapel at San Roque, in Cavite province, Easter Sunday. It is one of the most commodious nipa chapels that we have yet built. It is most tastefully

painted on the front and inside. Electric lights are being installed but were not ready for the dedication. This chapel was built without one cent of expense to the mission. It cost about one hundred dollars (gold). Many of our brethren at San Roque are employed in the Government shops at Cavite, and therefore are more prosperous than the average. At the close of the dedicatory service four persons were baptized in the sea nearby. It was a beautiful sight. The candidates followed the evangelist down into the surf. One, an old lady, unassisted, resolutely followed the others down

into the waters with the breakers almost dashing over her head, to the great trepidation of the lady missionary who stood on the shore. Water has not the terrors for the Filipinos that it has for many Americans. If a Filipino is convinced that it is his duty to be baptized, he will not hesitate an instant through fear of the water.

The progress of the gospel in Cavite province is a cause for great rejoicing. Three years ago we had no work in that province. Now we have three chapels there, another almost ready for dedication, and still another to be built soon, with some 250 members. The majority of them are good members, too. I have never known a more earnest, aggressive, thoroughly missionary people in my life. They are determined to take Cavite province for Christ. And they will, too. The one great topic of daily conversation among them is the gospel and its propagation. They carry their New Testaments with them to the shops and other places of labor. Outside of San Roque most of our brethren in Cavite province are fishermen and farmers. While they are fishing for men, they fish for fish to pay expenses. Though poor as the poorest in this world's goods, they are rich in faith. The church at Caridad, the mother of the others, has a prayer meeting every morning at 4 o'clock, which it has maintained without a break for the past two years. After the prayer meeting they eat their breakfasts and go to their work. Have we another church anywhere that maintains an early morning prayer meeting every day? In view of the amount of praying that the Cavite brethren are doing, it is no wonder that their work is progressing so rapidly. And this splendid work in Cavite province is being maintained at a cost to the mission of only \$12.50 per month, the salary of the evangelist,

Simon Rivera, who is in charge. The work in Cavite province is a splendid example of mission work that pays.

AFRICA.

Longa.

Dr. Louis F. Jaggard.

THE POWER OF THE SURGEON'S KNIFE.

Some ten days ago I returned from a short itinerating trip to the back country, and am glad to report that



everything is much brighter in prospects at those two outposts than they were at Christmas time. Eleven people have come in to Longa to learn more of the Word of God. The evangelists are in for their first quarterly

conference, and four have come from the vicinity of Lotumbe (Mbala Lunza) and six or eight more who could not come down are wanting to be baptized there. I intend to return with the evangelists in about three weeks, and hope to spend some two weeks or more there strengthening the work. One evangelist pushed on back of Lotumbe about one day's march, and from his report has found a very rich field of labor. He intended to stay only a day or two, but they constrained him to remain longer. He stayed two weeks, and two have come from that town to "inquire after the teaching." We must enlarge our evangelistic force to include this group of towns. The teacher says it will take one week to visit all of this group of towns. In another week I hope to have finished the brick work of my house, and will try to spend more time after I get the roof on, writing, studying, and resting a little.

There is a great opportunity before one in a medical way just now. As

Mrs. Dye said in her book, "Bolenge," these people are very superstitious, and believe sickness to be the torment of an evil spirit. Still, after generations of such superstitious teaching and no one to offer any objection and every one to give encouragement, it can be easily understood why it is so hard to overcome this superstitious awe of the people. In such a condition they have some reasonable excuse to believe that fever, headaches, dysentery, colds, etc., are the manifestations of a spirit; but when they see one suffering from elephantiasis, with an elephantoid growth weighing from ten to twenty pounds, and in two weeks afterward see that person walking around with no encumbrance, it is only natural that they should call him who removed the growth a god indeed. Such was my experience last November, and it required a great deal of explaining on my part and on the part of the mission workmen to convince the natives from the back country that it was "God who helped a white man in wisdom and strength to perform the operation." The patient is well now and happy, and the mission has a strong friend in Boembe.

News of such nature spreads very fast here, and as this was the first operation of this kind in this part of the country, my reputation has spread far and wide. Others have seen an opportunity for relief from their troubles, and now from the back country and from up above Lotumbe men have come, and before me every day pass nine men waiting their turn and the arrival of ligatures from Europe. These men are attending the services of the church, and two are very earnest inquirers. If by a knife I am enabled to cut a way for the sharper "Sword of the Spirit," how thankful I will be that I spent part of my school life in a medical college. The power of the gospel is immense, but in this country the power of the surgeon's

knife is the most powerful of the entering wedges. To Dr. Widdowson belongs the honor of performing the first major operation upon an "up-river man." Then six months later he helped me in a similar case, and from these date the influence of the surgeon's knife. Now our reputation is made, we must sustain it. More doctors are needed, and needed now, this year, 1910. And O, that young men who desire honor and renown could see that it could be obtained here in Africa!

BOOK NOTICES.

The Campbell Year Book. By William Burleigh. Cloth, 75c; paper, 50c.

This book contains an extract from the writings of Alexander Campbell for every day in the year. Each extract contains a complete thought. The book contains 140 pages, and is well printed and bound. All orders should be sent to the author at Portsmouth, Va.

The Religion of China. By J. J. M. DeGroat, Ph. D. The Macmillan Company, New York. \$1.25 net.

The author is professor of ethnography in the University of Leyden. This volume consists of a series of lectures delivered at Hartford Theological Seminary. The lectures were designed to give to students preparing for the foreign missionary field a knowledge of the religious history, beliefs, and customs of the people among whom they expect to labor. The subjects of Dr. DeGroat's lectures are Universalistic Animism, Polydeism, The Struggle against Spectres, Ancestral Worship, Confucianism, Taoism, and Buddhism. Those who are interested in the religion of China will be pleased with this book. They will find it interesting and illuminating. The publishers have done their part admirably.